

This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

# Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + Refrain from automated querying Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

# **About Google Book Search**

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at http://books.google.com/







•



# THE

# POOR CHRISTIAN'S COMPANION:

OR

# CHRIST,

THE BELIEVER'S DELIGHT.

# BY J. E. BLOMFIELD,

Minister of the Gospel.

### LONDON:

SIMPKIN, MARSHALL, AND Co.

# CHELTENHAM:

RICHARD EDWARDS, 82, HIGH STREET.

1848.

28.78 ye

# PREFACE.

The following pages were written expressly for the use, comfort, and spiritual profit of the poor amongst the One Church of the living God. This little work is designed in a simple way, to unfold the work—the hidden glories—and the matchless loveliness of the Redeemer; the everlasting—unchanging—and sovereign love of the Father, and ministry of the Holy Ghost as experienced in the soul.

I have endeavoured to set forth the true character of Jehovah Jesus, in some of the

many titles he has in the sacred volume.

Nothing can be of deeper interest to the church of Christ, than the great work and the true glory of the Messiah:—of all themes for thought, this is the brightest—the noblest—the sweetest.

So enraptured was the apostle Paul with this truly animating subject, that he expresses the desire of his soul in the following language, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings being made conformable unto his death—if by any means I might attain unto the resurrection of the dead." This is the desire also of every true, spiritual and humble follower of Jesus, to know Jesus and the power of his resurrection and the fellowship of his sufferings, to know bim more fully—more experimentally and more

tant subject, is the humble pray

I do hope that the Lord will of the poor in the reading of the for their use more particularly published. When the author write the work, he had no idea o before the public: but after a ti pressed upon his mind that it me this day, when error is so freely, daringly sent far and wide—in puseyism, romanism, and many abounding. This little work was by the author to feast the intent the pharisee, or to screen the for the poor, the afflicted, and of the Lord's people.

May the Holy Spirit bless the minds of many, he alone can mak fitable: and on him alone the autor its success. And if any one

### JEHOVAH.

JEHOVAH! What name so solemn, so glorious, so mysterious. This title can be applied to none other than the True—the Living—the Eternal God, for his "Name alone is Jehovah." Ps. lxxxiii. 18. Listen to his words, ye his followers, "I am, (Jehovah,) the Lord, that is my name, and my glory will I not give to another: neither my praise to graven images." Isaiah xlii. 8. Again, "Sing unto Jehovah a new Song," new Life imparted, new blessings bestowed and experienced, new deliverances realized, new desires generated, new hopes well founded, new prospects unfolding before us, all these and more resting on an immutable basis, the glorious, the enriching, the eternal union of God and his people demands a new Song. And when the believer knows and feels these things in his own soul, he is constrained to say, "He hath put a new song into my mouth even praise unto my God." Jehovah made all things for his own glory, Nature with all its varied

with all its manifold race with its strikein orn realities are ns of himself; thes wisdom, and power \_ of Jehovah is incompre changeable, His power i taining, He is infinite in ve, He is self-existent, gi Independent, and all things "He is the on himself. ega, the beginning and the ord, which is, and which was, e, the Almighty." Rev. i. 8 revealed himself to Moses ning with fire, "He said unto I AM, and said, thus shalt hildren of Israel I AM hath Exodus iii. 14. These pressive, denoting self-exist-, eternity and immutability. sainted spirits of by-gone nis glorious name, Jehovak. morable and touching occahis son was delivered, and as caught in the thicket: of that place Jehovah-jireh. ide,) as it is said to this day, the Lord it shall be seen." Iow true the answer that saac, when the young man

23 Y.

maid, "Behold the fire and the wood: but where is the lamb for a burnt offering?" Abraham said, "My son, God will provide himself a lamb for a burnt offering," Here Abraham saw the day of Christ, he saw it, and was glad. And are there no seasons in which you, reader, have been enabled, through divine grace, to say, Jehovah-jireh (the Lord will provide,) Did you never read of the victory gained over Amalek? in commemoration of which, "Moses built an allar, and called the name of it, Jehovah-missi (the Lord is my banner,) for Moses said, because the Lord hath sworn that he will have war with Amalek from generation to generation." Exodus xvii. 15. 16.

Gideon, one of the ancient saints, of whom the world was not worthy, on receiving true tokens of the divine presence, when blessed with the evidence he desired, of the Lords being with him, erected an altar, and called it Jeovahhalom (the Lord sends peace.) Judges vi. 24. n the Prophecy of Jeremiah, you find that the ord graciously condescended to reveal himself the prophet as Jehovah-tsidkenu, "The Lord r Righteousness." Jer. xxiii. 6. In Ezekiel, it aid, the name of the holy city shall be, Jehovahmmah, (the Lord is there.) The Church's zuage in Isaiahs prophesy is "O Lord, I will se thee: though thou wast angry with thine anger is turned away, and thou comst me. Behold God is my salvation: I will ommences, may be yours, "God it nd strength, a very present help fay the reader and writer have gra fary did, "Who kept all these thin ered them in her heart." Now, unt the blessed and only potentate, things, and Lord of lords, be honour verlasting. Amen.

Great God! how infinite art thou What worthless worms are we' Let the whole race of creatures b And pay their praise to thee.

Eternity, with all its years,
Stands present in thy view:
To thee there's nothing old appea
Great God! there's nothing ne

Our lives thro' various scenes are And vex'd with trifling cares:

# THE TRINITY.

THE doctrine of the Trinity of Persons in the One Jehovah, is the grand foundational truth of the Glorious Gospel of the blessed God! In thatever point of view we contemplate the work of redemption, we perceive this great and sublime truth. Have we ever been enabled to meditate sweetly upon it? for its importance, in its whole bearing, on the scheme of Eternal Salvation is inconceivably vast. The mysterious subject which we are now contemplating, has been often times treated with scorn, But by whom? Not by those feeling their guilt, misery, and helpless condition, seeking mercy, through Jesus Christ.—Not by the humble. honest, and spiritual follower of Emmauel.—Not by the man favoured with nearness to, and fellowship with the King of kings,—Not by the Christian, tried and tempted as he is; who knows the power, and who can at times, rejoice in the vitality and liberty of the Gospel of the th all their awful darings of though wering flights of fancy and carnal reasonot understand this exalted theme; to the beings cannot grasp the Infinite, stature of time, who is crushed beful the cannot explore the depths of the homable greatness of the Creator; the torsooth must be pronounced unserviless and foolish.

How truly scripture declares, "Vain ald be wise, though born like the wike." "Canst thon by searching find? Canst thou find out the Almigl fection?" Our object now will be to ttle of what the word of God says upctrine, "For all scripture is given by in 1 of God, and is profitable for doctrin coof, for correction, for instruction in riness, that the man of God may be throughed unto all good works" "The "

but its more clear, forcible and direct manifestations occur in the New Testament. Old Testament truths really are better understood by New Testament light. Have you ever read of, and thought upon the creation of man? Is it not told us in the book of Genesis, that the Lord said. "Let us make man in our Image." Doubtless you have read many times of the world being drowned; after which, the children of men builded a tower, hoping it would reach to heaven. And is it not declared that "The Lord came to see the city and tower which the children of men builded; and the Lord said, behold the people is one, and they have all one language; and this they begin to do, and now nothing will be restrained from them, which they had imagined to go to; let us go down and there confound their language. that they may not understand one another's speech; "then it is said, "So the Lord scattered them abroad," &c. Also the prophet Isaiah, Daniel, and others, refer to this fundamental truth of the Christian faith. But we will leave these and make reference to the New Testament. In the Gospel of St. Matthew, the third chapter 16 and 17 verses, the subject is clearly, forcibly, and undeniably brought before us, and Jesus when he was baptized, went up traightway out of the water, and the heavens vhere opened unto him; and he saw the spirit f God descending like a dove, and lighting

#### THE TRINITY.

and lo. a voice from heaven, sea vince beloved son, in whom I am well; Again, in the Redeemer's commissio ples, the great truth was declare erefore, and teach all nations, bar in the name of the Father, and nd of the Holy Ghost." In the of St. John, the Lord Jesus Christ ll pray the Father, and he shall send r comforter that he may abide with r: even the spirit of truth whom the ot receive, because it seeth him not. weth him, but ye know him, for he th you, and shall be in you." at the comforter, who is the Holy m the Father will send in my name, each you all things, and bring all our remembrance whatsoever I have ou." You have read of Stephen the "Man full of the Holy Ghost," who rious, cruel and blood-thirsty persecuoning him, was calling upon God, and ord Jesus, receive my spirit." There us passages of scripture over which we ssarily pass in this small book, a few suffice. Is it not written that it is HIM we both have access by one to the Father." "There is One ¿ Lord, One God and Father of all." or this cause I bow my knees to the our Lord Jesus Christ, the whole

family in heaven and earth is named: that he would grant you according to the riches of his glory, to be strengthened with all might by his Spirit in the inner man," and now may "The Lord direct our hearts into the love of God, and into the patient waiting for Christ." Can any man who is the subject of Divine grace want any further evidence? He has an internal and an ever-living testimony, to the sacred truth in his own vital experience. "Truly, his fellowship is with the Father, and with his Son Jesus Christ. Now the grace of the Lord Jesus Christ, and the Love of God, and the communion of the Holy Ghost, be with us."

In Israel's God we make our boast, The Father, Son and Holy Ghost; In Godhead one, in person three, Revealed, and yet a mystery—

Mysterious one! Mysterious three! None can by searching find out thee; Beyond the stretch of human thought, Incomprehensible thou art.

We bless thee that thou hast reveal'd Thyself to us, our pardon seal'd; In thee alone we'll make our boast, Hail Father, Son, and Holy Ghost.

EMMANUEL, how interestin emphatically glorious its mean God in our nature, and Emmanuel: and Emmanuel is follows that Jesus is God. and sesses the perfections of Deity 1 tially, and eternally. Jesus Ch the amazing, glorious, and ex Jehovah: He is Jehovah: God Lord of all; the Lord of hosts: true, and faithful God: the God earth: God manifest in the flesh stated in language, at once stril that, "All things were created him, and that without him, not that is made "

All things bear His impress, from the dew-drop upon the blade of grass, to the brilliancy of the seraph surrounding His throne, from the atom of dust floating in the air, to the sparkling stars of the heavens. Have we not gazed upon the heavens with wonder? Have we not sometimes been overcome by the voiceless eloquence of the star bespangled and bestudded sky? Have we not at times while meditating, been constrained to burst out. "What is man that thou art mindful of him." The wisdom of Emmanuel is Infinite; He searcheth the hearts, and trieth the reins of the children of men; There is no searching of his understanding; He upholdeth all things by His Almighty fiat; He is everywhere present, His presence fills immensity, seeing then that he is God; He is a proper object of worship; Angels around his throne delight to do him homage; they derive all their bliss from him, and gladly crown Him Lord of Sainted spirits that have passed out of this world of sin, of sorrow, and of temptation, to the sunny and salubrious plains of a brighter world, delight to sing in strains of music which earth never knew, "Unto him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and his father: to him be glory and dominion for ever and ever. Amen.

The saints on earth, though afflicted, tempesttossed, and perplexed, adore Him, as the object among men, whereby we can be save with us," this truth comforts the mot berates the captive, heals the sick, fee ingry, secures the exposed, enriches the ennobles the fallen, and is "as rivers in a dry place. To the blessedness of the "the living in Jerusalem" can give the and united testimony.

ever, no enemy escapes his eye, and ind, you are eternally secure; the lengular results of his potent arm, shall hold you every wave of temptation; His eless fulness will supply your wants. The Him who watches over your deepest if are slumberless. His attachment to your deepest if are slumberless.

aped with immutability. "I am the Lo lange not, therefore, ye sons of Jacob a

law, yet condescending to be made man under his own law. "Great is the mystery of Godliness. God manifest in the flesh." In Christ Jesus the Emmanuel, there are two distinct natures, the divine and the human, the Godhead and the Manhood, constituting one glorious complex person: these natures are beautifully and mysteriously united, yet not so as for the human to become divine, or for the divine to become human.

Take away the Deity of Jesus Christ and you rob the Church of her greatest glory; the foundations of her brightest hopes and of her sublimest prospects. Take away the manhood and there is no sacrifice to offer. Take away either of them and then the whole scheme of redemption would be useless; the gospel be without lustre, adaptation, and power.

The doctrine of Christ's person is the food of faith, the life of grace, the spirit of prophecy, the substance of the gospel, and without Christ we are lost! lost!! and lost for ever?!! Reader, where is your hope. In what are you trusting. To whom have you fled for refuge.

Emmanuel, this name occurs only three times in the sacred, ever-true, and spirit inspired writings. Isaiah vii. 14. Jesus is truly the spirit of prophecy for the miraculous conception of the Redeemer is there foretold. "Behold a virgin shall conceive and bear a Son. and shall call his name Emmanuel," this important prophecy was fulfilled about 500 years after it was Hame Dimmender, which being inverter , God with us. In the eight chapt ah, 8 verse, we read, "And he shall pa h Judah, he shall overflow and go over all reach even to the neck; and tl ing out of his wings, shall fill the breadt land, O Emmanuel," these are the on in which the word occur in the Bible. t Jehovah condescended to take hums into union with the divine, and that in th nature, he shrouded his refulgent glor uths, full of the deepest interest. n being made partakers of flesh and bloo also himself took part of the same. For he took not on him the nature of angels ok on him the seed of Abraham, "Wher all things, it behoved him to be made lil is brethren." He was a man of sorrow, ar praying, sweating, and bleeding, in the garden of Gethsemane; suffering on the cross, crowned with thorns, clothed in mock royalty, crying, it is finished, giving up the Ghost. Quickened sinner, have you heard him say, I have finished this work for you. Has the love, the sovereign, the changeless, the eternal love of God been shed abroad in your heart. Has the blood, the precious blood of Jesus been applied to you? Has it spoken pardon and peace to your soul. If such is your experience, then you have a sweet manifestation that God is on your side; that God is with you.

Reader, if God is for us, or on our side, who can be against us; the mere hearing that God is merciful to such as seek him—the mere fact of having read that Jesus is Emmanuel, will not satisfy the sinner, that can say, with Paul, "We have the sentence of death in ourselves." Something must be known and felt, a true token of interest must be given by the eternal light imparting, and life giving, and life sustaining spirit of God, the love of God, Father,

Son, and Holy Ghost, be with you.

Sweeter sounds than music knows, Charm me in Immanuel's name: All her hopes my spirit owes, To his birth, his cross, and shame. Tho' they worthless are and weak; For should I refuse to sing, Sure the very stones would speak.

New

\_

# PHYSICIAN.

WE are diseased with the most inveterate, loathsome and destructive disease, the leprosy of sin, from "the sole of the foot even to the head there is no soundness in us, but wounds and bruises and putrifying sores." No one truthfully applies to Jesus the Physician to be made whole. unless disease is first felt; no one in perfect health would send for a Physician, "For the whole need not a physician, but such as are sick." Those that are sick know by bitter experience that they cannot remedy their state: they spend all their substance for a cure, but they can find none: then says the Lord, "Behold I bring health and cure." He asks the trembling, desiring, and sin-plagued sinner, "Wilt thou be made whole? Ah, says the convinced and penitent sinner, this is what I have been seeking after, for this I have been to other physicians, but have invariably found them valueless. For this cure I have been pleading, but there is no man when the water is troubled

#### PHYSICIAN.

the pool." Jesus the Lord—" The Healer." What bowels of The Lord care 3 love! their disease, then app 1 7em lm of Gilead—the balm of -cleansing, and peace-speak ease of sin is deeply seated t: every member of our bod the mind is demoralized by it. destructive in its pature and e man was in the image of his how awfully he is fallen, and as destroyed himself. Sin desrts—mars the peace—struggles of the children of God. O how whose bosom can they pour hither can they retire to unburts? What person sympathises one but Jesus, who has said to , I am Jehovah rophecha-the Sin is a disease for which devise no remedy; it baffles the est and most profound earthly y wounds saith the Lord are inst no healing medicines; though with nitre, and take with thee thy iniquities are marked before to cure but the blood of Christ: csus Christ, God's dear Son, all sin. Jesus the Physician.

displays the greatest sympathy, the tears,—the sighs,—the groans,—the complaints of His patients, he takes the deepest interest in removing, and imparts strength equal to the day,-grace sufficient for every trial, and reviving cordials for the present. He gives them joy in believing Christ in his treatment and management of the disease; shows that he possesses infinite skill; the cause, character, and different stages of the complaint, he perfectly understands; and applies the balm accordingly. This glorious, skilful, and gracious Physician acts with infallibility; when did His touch, or word fail? He performs His cures through his word, his spirit, and his blood. He heals the broken in heart,-binds up their wounds,—opens the eyes of the blind, unstops the ears of the deaf,—causes the dumb to sing, and the lame to leap as an hart. his skill, attention, and sympathy, you may put the greatest confidence; He was bruised, pierced, and wounded that you who are sensible of vour state should have eternal life, joy, and peace. And all that Jesus has done for you has been without price or reward; He waits upon you graciously and says, "Ho, every one that thirsteth come ye to the waters, come buy wine and milk, without money and without price. And such as are brought to drink of these, and realize the restoring effect of the balm of Gilcad, shall never perish. You have been blessed with the leaves of the Tree of Life, you have been reaccineta thy me from destruction crowneth thee with loving-kindnes r mercies." Having obtained help, l mercy, you are travelling to that co the inhabitants never say they are urteous Reader, shall you and I be per ter that better land, that land flowin and honey? Have we through the t's teaching been brought to mour anity and the deceitfulness of our h we ever desired to see Jesus, the and infallible Phyiscian? Have we d in His company continually: to w levoutly, and to praise him for ever. oftentimes with us, our prospects seem gloomy, there is no enjoyment ship with Jesus; and it is no uncor for us to fear lest after all the wo reality, the power and the vitality of godliness? Ah, we know this, and this alone can enrich,—ennoble, and make us happy. May the Lord the Spirit give us greater longing for his truth; a fuller developement of the glory of the Saviour, and a more continued reliance on Christ the Physician for spiritual health and cure. Amen.

Deep are the wounds which sin has made, Where shall the sinner find a cure; In vain, alas! is nature's aid; The work exceeds all nature's power.

Sin, like a raging fever, reigns With fatal strength in every part; The dire contagion fills the veins, And spreads its poison to the heart.

And can no sovereign balm be found? And is no kind physician nigh, To ease the pain and the wound, Ere life and hope for ever fly?

See, in the Saviour's dying blood, Life, health, and bliss abundant flow: Tis only this dear sacred flood, Can ease thy pain and heal thy woe.

-STEELE.

OSES said unto the children of e Lord, thy God, will raise up unto het from the midst of thee, of thy brunto me; unto him ye shall he ding to all that thou desirest of the lod, in Horeb, in the day of the assig, "Let me not hear again the word, my God, neither let me see this ny more, that I die not." d the Lord said unto me, "They poken that which they have spoken. ill raise them up a prophet from a brethren like unto thee, and will prin his mouth, and he shall speak all that I shall command him

uncompromising "Prophet of the Highest." Possessing "all the treasures of wisdom and knowledge," and the inspired volume asserts that the spirit of the Lord shall rest upon him; the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. Isaiah xi. 2, 3, The truths he taught were great and solemn realities. "Never man spake like this man," he disclosed to his followers the true meaning of the law and the prophets, and declared to his disciples unto you it is given, to know the

mysteries and kingdom of God."

What infinite wisdom he displayed? What instruction he imparted? What force and majesty attended his words? What grace was evidently poured into his lips; well might Nicodemus say unto him, "We know thou art a teacher come from God, for no man can do these miracles which thou doest, except God be with him." John iii. 2. How persevering was Jesus; he taught daily in the temple; he was ever about his Father's business. It was his meat and drink, and as the Father gave him commandment, so he spake. Christ taught the people when upon earth, through parables and similes, these were the outer garments in which were embodied great truths-through these important and everlasting truths were conveyed to the minds of the disciples. You have read of His being at Nazareth, where he had been

on me, because he hath anointed me to a gospel unto the poor: he hath sent al the broken-hearted, to preach delithe captives, and recovering of sight nd: to set at liberty them that are b preach the acceptable year of the Lor The Spirit of the Lord,—of wisdo unsel, and of knowledge, rested upon t as upon the Prophets before Him, fo d the Spirit by measure, but Jesus v asure and that constantly. He was a p the gospel, of which He himself w ostance and fulness; the gospel in wh rk is clearly declared, in which the rtant work of the Eternal Spirit is set a word, he preached "the glorious go blessed God," and it was said con-

suffer. The descent of the Holy Comforter, the Spirit of Truth, the solemnities of the great day of Jehovah's wrath, the day of judgment: when the wicked shall be driven away in their wickedness, and the righteous shall enter the presence of the Lord. This same great Prophet, mighty in deed and word before God, still teaches His people by his Spirit; and the first lesson is self-acquaintance. We are naturally ignorant of our sinful, helpless, and lost condition: this lesson, however, solemn, and however humbling, is a necessary one; the Spirit teaches us what we are, -what we need, -where we are,—and where we are going. He shows us the nature, necessity, validity, and suitableness of the atonement. What an unspeakable mercy to have such a teacher! What intelligence on the most vital matters he gives! What amazing sympathy He displays in condescending to teach such rebellious worms of earth! To make such wise unto salvation—To make such acquainted with the truth in Jesus in its sweetness, power and fulness. And surely truths taught in this way are more consoling to the Christian, more honouring to the True and Living God, more to the glory of Jesus, the Great Prophet, than all the theories, philosophy and speculations of men, the knowledge of Christ and all such information as the spirit imparts, humbles, and removes self conceit and vain glory. To you who are thus taught,

faithfulness and thy salvation. . cealed thy loving-kindness and m the great congregations." May acher ever cause us to sit at His f ve His gracious life-giving and spir rds—that we may enjoy the entrance rds that giveth light—that we may el the power of His doctrine which e rain, and His speech that distils a he cry is sometimes uttered. "Teac ly will-for thou art my God, th ood, lead me into the land of ur last thou not said, O Lord, "I wil nd instruct thee in the way which co." Great Prophet! ever be our eacher, for without Thee we as foolish, and vain. Give us to say

#### PROPHET.

We bless the Prophet of the Lord, That comes with truth and grace: Jesus thy spirit and thy word, Shall lead us in thy ways.

We honor our High Priest above, Who offered up his blood: And lives to manifest his love, By pleading with our God.

Hosanna to his glorious name, Who saves alone by grace, His mercies lay a sov'reign's claim, To our immortal praise. trist is the great High Priest, that io the heavens. The priests, and tests of the old dispensation, typified ir appointment, in their apparel, and rk. Every high priest taken from n, is ordained in things pertaining the may offer both gifts and sacris. No man taketh this honour to he that was called of God, as was on was consecrated with the most lich was compounded for holy uses. x 7. Such was the plentitude of t poured on Aaron's head, that it ran his beard to the skirts of his gexxxii. 2.

from sinners. The Apostle Paul in his Epistle to the Hebrews, shows the vast superiority of the priesthood of Christ over that of the Aaronical priesthood, and in the most able and masterly style sets forth Christ in the greatness of His person, in the unsullied purity of His character, and in the perfection of His priestly work. Read now what is written in the 28th and 29th verses of Exodus on the beauteous garments of Aaron, then ask yourself whether or not they are descriptive of the work and truth of Zion's High Priest. "These are the garments which they shall make, a breastplate and an ephod, and a broidered coat, a mitre, and a girdle." The garments were for glory and beauty, they were also essential for the performance of the work to which Aaron and his sons were appointed. Aaron must have his garments on when he ministered in the holy place, he dared not to enter the holy place without them lest he died. The mitred head of Aaron, truly sets forth Jesus; Aaron's mitre was made of the finest of the linen, to which was appended, on a blue lace, a plate of pure gold; on which was inscribed, "Holiness to the Lord;" this was upon the front of the mitre. So without holiness it is impossible to please God. This shows, as in truth the whole institution of the priestly office does, that there is no approaching God without a mediator; the plate on which such important words were engraved,

hings, which the children of Israel w in all their holy gifts, that they me ted before the Lord. So no gifts, p aises, would, or could be received 1 allowing influence, and unspotted p nanuel. Aaron had also an ephod, shall make the ephod of gold, of bloof purple, of scarlet and fine twined cunning work; it shall have t ilder pieces thereof joined together." ephod was put two stones on the al t. for stones of memorial unto the Israel; and Aaron shall bear their ore the Lord upon his shoulders fo rial. This was typical of Jesus b porter of His people, bearing them ually, and presenting them as the

and power.

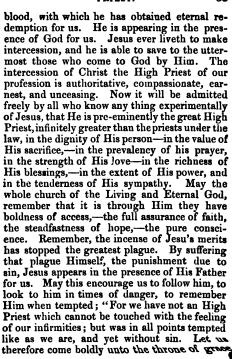
May we be enabled to lay hold by precious faith of the hem of the Saviour's garment, and realize the virtue flowing from it. May His word be like a box of ointment when opened, shed a rich and ever-during perfume, that the name of the great High Priest may ever be as

ointment poured forth.

As a priest Christ Jesus offered up Himself a sacrifice to God for the sins of the people, and in His person may be seen altar, priest, and sacrifice. Jesus hath appeared, (saith the word) once in the end of the world, to put away sin by the sacrifice of Himself. Isaiah declares by the spirit of prophecy, "That the Lord hath laid on Him the iniquity of us all." And the word tells us, that He who knew no sin, was made sin for us, that we might be made the righteousness of God in Him." Paul showing the superiority of Christ's work over that of any other priest, states, "But this man after he hath offered one sacrifice for sins, for ever sat down on the right hand of God." "Christ was once offered to bear the sins of many." Peter says, He died the just for the unjust to bring us to God. The blood and sacrifices of the Levitical Economy could never take away sin, but through the blood of Christ it is removed; for the blood of Jesus Christ, God's Son, cleanseth from all sin. Another work of the priesthood was to teach the people; the priest's lip kept knowledge: the people sought instruction of them.

them, saying, Blessed are the Blessed are they that mour the meek. Blessed are the and thirst after righteousness. merciful. Blessed are the pure blessed are the peacemakers, & also, that Jesus led His disciple Bethany, and he lifted His har them; and it came to pass w them, he was parted from then into heaven. Jesus left His dis of blessing them, and they ar none can curse them. Now age to Aaron, for he entered the I none but the high priest went w nor he, only on the great day

nor then, without blood. "Into



They first their own burnt off'r To cleanse themselves from sin Thy life was pure without a spo And all thy nature clean.

Jesus, the King of Glory reign On Sion's heav'nly hill: Looks like a lamb that has been And wears his priest-hood still.

He ever lives to intercede, Before his Father's face; Give him, my soul, thy cause to Nor doubt the Father's grace,

# KING.

WITHOUT doubt or question this word is applied to God in his trinity of persons, as the Supreme Ruler and Omnipotent Protector of the world. "The Lord is a great God, and a great King above all God's." Psalm xcv. 3.

But it likewise belongs to Jesus Christ in his mediatorial character, Psalm ii. 6. "I will set my King upon my holy hill of Zion." He is appointed King and Head of the Church by the Father: and as such the Father hath put all things in the hands of Jesus Christ. John iii. 35. While meditating upon the majesty—the glory -the power-and the unsearchable riches of this King, shall we not be constrained to say-"who is sufficient for these things." May we ever know that "our sufficiency is of God." Who shall speak of him before whom seraphs bow! Who shall speak of him whom angels crown and adore! Who shall speak of him who is king over Zion, possessing all the infinite perfections of deity. Had we the penetrating f Saints, the king of Zion, and the ings, "It is by Him that kings as lecree justice." All power is given a heaven and in earth." Matt. xxvi

lecree justice." All power is given a heaven and in earth." Matt. xxvi He putteth down the mighty from and exalteth the humble and the mee reat his power. He sitteth upon the earth, and the inhabitants ther rass-hoppers. He taketh up the isle ittle thing. He weigheth the mountain and the hills in a balance. He is his he kings of the earth. He binds hains and princes in fetters of i uffers no man to do his people wro eproves kings for their sakes, As sas His crown, His throne, His sceptr ingdom; the Jews anticipated a kernel was the same and the same anticipated as he is the same and the same and the same anticipated as he is the same and the same anticipated as he is the same and the same anticipated as he is the same and the same anticipated as he is the same and the same anticipated as he is the same and the sa

Christ reigns in righteousness. He is a king that shall reign and prosper; because the Father hath committed all rule, authority, and judgment unto his Son. The principles upon which his government is based—are holiness, equity, wisdom and love. All His laws proceed from his own compassionate heart, and are so framed as to make all things subservient to his own glory and the eternal interests of his Church. Upon the maintenance of those laws rests his own illustrious character, and the happiness of his subjects. Christ is king over his enemies, and whoever are enemies to the Lord's spiritual zion, to his tried followers, and to the gospel of his grace, are enemies to Jesus, and over them he reigns. The legions of wicked spirits of the bottomless-pit are chained by his power. there is no enemy to the Church upon earth, however crafty, however powerful, however cruel, but is under the control and the power of this king. He will make the wrath of man to praise him, and the remainder of it he will Christian, He reigns for you, over every trial, temptation and enemy. You shall be made more than a conqueror through him that hath loved you; though you may be like Gad, overcome by a troop, you shall overcome at last, then shall your cry be, thanks be unto God, who always causeth us to triumph in Christ. He reigns in the heart of every believer, over all fears, conflicts and desires

sufferings, and his suitableness pless, forforn, and undone sinners. E ove in the hearts of his children. H ir fetters, and gives liberty, peace, reigns with infinite wisdom. H his subjects, their enemies, their w ictions, and all those in whom he re present faultless before the present her's glory with exceeding joy. lere am I, and the children thou he ." His riches in which all his peopl ested are searchless, exhaustless, and rable riches and righteousness are h the Lord. The king of peace give to such as follow in his train. m all things richly to enjoy. He own bountifully, and without mo haut neine He laves them with

that he sustains, He is precious to them that believe. When the Queen of Sheba had seen and heard Solomon, she said to the king, "It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom." I Kings x. 6, 7, 8. Surely, if this was the statement made by the queen concerning Solomon, might we not justly remark a "Greater than Solomon is here."

Gracious Lord, give us grace to seek thee, and do thy commandments, for "Blessed are they that do thy commandments, that they may have right to the tree of life, and may enter in

through the gates into the city."

Come ye that love the Saviour's name, And joy to make it known: The sovereign of your heart proclaim, And bow before his throne.

Behold your King, your Saviour crown'd With glories all divine: And tell the wondering churches round, How bright those glories whine.

To celebrate thy praise.

### HUSBAND.

How varied and how beautiful is the language used in the word of God to set forth the ancient, mysterious, hallowed, vital, and undying union of Christ and his Church. The Church is the the Bride, the Lamb's wife. Rev. xxi. 9. He is the Bridegroom, she is the Bride; there is a sameness of nature, and an identity of interest between them.

The word husband denotes the most intimate union, and the greatest possible sympathy. To the Bride it is said in the prophecy of Isaiah, "Thy maker is thine husband, the Lord of Hosts is his name, and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called." Isaiah v. 4, 5.

O thou Holy Glorifier of Christ, aid us to meditate upon the loveliness of his person. He is fairer than the children of men. Grace is poured into his lips. He is blessed for ever. His garments smell of myrrh and aloes and cassia. In a word, to his bride he is altogether.

I is name is verily as ointment poured name is immortalized by his own o s a running crystalized stream, and a -current of life in the Holy Scriptures ae is above every name, and "unto refore, "which believe he is pre ere is none in heaven, nor upo th so precious, so beautiful, so de Christ to the regenerated. And if t s figure used to exhibit the union of l his people more sweet, more clear ught with blessedness than another, is the husband and wife. Paul says istle to the Ephesians, "Husbands lo ves. even as Christ also loved the chu ve himself for it, that he might sanc . Al the mechine of water

love of Christ to his Church; and by his church we mean his predestinated, redeemed, and spirit-taught people The love of Jesus is dateless in its origin, glorious in its provisions,invincible in its working,—and constraining in its influence. It passeth knowledge. Though he knew no sin, (yet such was his love,) he was made sin for his people. All their iniquities were laid upon him. He was wounded for their transgression and bruised for their iniquities, and the chastisement of their peace was upon him, and with his stripes they were healed. He hath paid all the church's debts, and she is by this marriage union interested in all his triumphs, riches, and glory. Being married to Him she takes her Husband's name, "The Lord our Righteousnesss. Jer. xxiii. 6. His love to her is so great and so constant, that he will not withhold from her any good. He has given her His person, -his fulness,-his unsearchable riches,-and unearthly glory. And the word declares, "The mountains may depart, and the hills be removed. but my kindness shall not depart from thee. neither shall the covenant of my peace be removed saith the Lord that hath mercy on thee." His love was without beginning, and it is also without end. He says, "I will even betroth thee unto me for ever: Yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will betroth thee unto me in faithfulness, and thou shalt know the Lord "

LUU FICE to God. Death in all its dreadful move him from accomplishing th of his love. The apostle of the "that he was persuaded that ne life, nor angels, nor principaliti nor things present, nor things heighth, nor depth, nor any othe be able to separate us from th which is in Christ Jesus our L notice the ability of the Husbane bride, and to supply her wants. is dependant on the greater streng so the church is leaning on the beloved, and sustained by his almi perfections are her defence. withstand Jesus? What foe cannot

He has conquered sin, death. hell.

saken, neither shall her land any more be called desolate; but she shall be called *Hephzibah*, and her land *Beulah*, for the Lord delighteth in her, and her land shall be married; and as the Bridegroom rejoiceth over the bride, so shall her God rejoice over her. The husband says concerning the bride, "Behold thou art all fair my love; there is no spot in thee." She is comely through the comeliness placed upon her.

In Christ there is an everlasting fulness, and out of that fulness she receives grace for grace. Whatever may be her real needs, Jesus most willingly, prudently, constantly, and richly supplys. He adorns her with jewels, or with the graces of his spirit, which are more precious than rubies. Christ loved his church and gave himself for it. His person is lovely, yea, altogether lovely. His love is hearty and infinite,—His power unlimited,—His fulness of riches is ever-during. He is never mindless of the best interests of his church. May the divine Spirit with power make it manifest that we are vitally united to Jesus, and that because he liveth we shall also live. Holy Spirit, grant that we may have the happiness of saying, He is our beloved and our God. Amen.

Who is this fair one in distress, That travels from the wilderness; And press'd with sorrow and with sins On her beloved Lord she leans? That pledge of love for ever there.

Stronger than death thy love is kno Which floods of wrath could never dr And hell and earth in vain combine To quench a fire so much divine."

# FATHER.

FATHER! what term more interesting, more endearing, God in Christ is the everlasting Father of the whole household of faith. FATHER! how expressive of tenderness, of care, and of love; all his children are partakers of the divine nature, are all born again not of blood, nor of the will the flesh, nor of the will of man, but of God. As the everlasting Father, he loves his sons and daughters with an eternal and changeless love. My soul art thou feelingly interested in His parental care,—art thou daily living upon his fulness,—art thou desiring to live continually viewing his smiling countenance. Reader, what are thy thoughts concerning Jesus, are you sensible that you need him, his grace, his promises, and his great salvation. Are you seeking, panting, and desiring to know him as your gracious Parent. The glorious, the infinite, and the Almighty Person to whom you are attached, "satisfieth the longing soul, and filleth the hungry soul with goodness." Surely w

ercy and love. nat heavenly and lasting consonaus

ressed minds, as the knowledge that heir God and Father. The ever-endu hat God in Christ is our Father, sur ninds under numerous trials, fiery ter and deep afflictions. It emboldens when the chilling flood of death is in As a Father he watches over his chil sleepless eyes.—He neither slumbers He defends them in times of danger, them when hungry,-He clothes t naked.—He binds up the broken gives wine to the sad, -instruction t rant,-honour to the despised,-lib captive.—and riches to the poor. nitely wise and benificient. He k

and how to correct. He teaches all "----dent upon hir

relationship to Jesus. O who so rich,—so exalted, and so well guarded! God is their reward: They are heirs of the promises,heirs of all things,-heirs of the kingdom. Heaven is their home. Angels will be their associates. Singing will be their everlasting employment. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat, for the Lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of water, and God shall wipe away all tears from their eyes. In the presence of their heavenly Father there is a fulness of joy, and at his right hand pleasures for evermore. A few days more, or weeks, or years at most in this trackless desert, in this scene of sorrow, disappointment and wickedness: then they shall take the kingdom and possess it for ever and ever. Their toil shall all be over, and no cloud shall intervene between them and their Parent's smiling face. They shall have no more doubts. no more fears, no more conflicts, no more sin. They shall be crowned with glory, an eternal weight of glory, and be with the Lord for ever.

May we be enabled to trust him at all times, to seek him under all circumstances, to love his truth, which is as clear as crystal, and to praise him for blessings continually vouchsafed unto us. May we rejoice to say with the Paslmist. "Whom have I in heaven but thee,

- - . - - COMP

controlled by his power, and with mission none can tempt, harass, There is nothing heartless, noth Christ; no unmindfulness of his pe He is a wall of fire round about his

What can be more pleasing, momore truthful than that God in Chr Father, he will bring all his family home. Not one shall be missing shall perish. He giveth unto them He will give them the possessions the everlasting Father hath laid up for t they are poor, despised, and persecuthey shall have eternal riches, eterna eternal happiness. Remember, yetempted, and afflicted ones of the Jesus is your Father; your rich, your and your everlasting.

Father, I long, I faint to see
The place of thine abode;
I'd leave thy earthly courts and flee
Up to thy seat, my God!

Here I behold thy distant face, And 'tis a pleasing sight; But to abide in thine embrace, Is infinite delight.

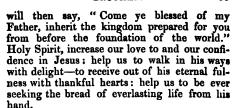
I'd part with all the joys of sense, To gaze upon thy throne; Pleasure springs fresh for ever thence Unspeakable, unknown.

#### BROTHER.

Not a more beautiful personal tyl Christ in the character of a Brother in the Holy Scriptures than that Nothing can be more affecting than the Son of Jacob—and the more v it under the light and teaching of the more we are delighted with its ty ty and importance. Joseph was gree of his Father, but he was cruelly tre trethren. His dreams relative to exaltations and greatness increased t to him. See the trials he endured, ing and Notwithstandies those pair

he had received from them. But you will observe they did not go to Joseph till they were driven by absolute necessity, and directed to him by the providence of God. But our business here is not to expatiate upon points that are evidently typical in the career of Joseph, but to speak of Him who is emphatically a revealer of secrets, an interpreter of dreams, and a preserver of suitable provision for his brethren. How amazing the Love of Jesus in that he should condescend to become our Brother. Jesus declared in terms the most plain and unmistakable, "Whosoever shall do the will of my Father which is in Heaven, the same is my brother, and sister, and mother." The noble-minded and highly-favoured Paul, makes this astonishing declaration, "He that sanctifieth and they who are sanctified are all one, for which cause he is not ashamed to call them brethren, the children being partakers of flesh and blood, he also himself likewise took part of the same." Now as Jesus verily took not on him the nature of angels but the seed of Abraham, in order to be in the likeness of men, so we must be made partakers of the divine nature—in a word, be regenerated by the Holy Spirit, must receive the spirit of adoption, we have then right or "power to become the Sons of God." John i. 12. We are then experimentally children of God by faith in Jesus Christ. It is in virtue of union to Jesus as our Brother, that his ator, became our condescended to ith his divine nang us partakers of ife! How blessed! l those whom he a Brother he has erest in their welngements to raise nisery, to holiness. lasting happiness. frowning aspects; ffection and symethren by because Brother born for ph, he knew his not. And though reat his brethren e and tenderness iren provision for reserve till they ectionate Brother. opear in the presns-before he as-I ascend unto my to my God and amed to own his

efore his Father not be ashamed lyriads of beings lite throne. He



To every distressed, seeking, perishing sinner. the Father saith, go unto Jesus, and what he saith to you. do. The provision Jesus hath made and laid up for all his brethren, is inexhaustible. O for grace to praise him with joyful lips-to praise him in time and to praise for evermore. Many there doubtless are, whose minds are dark, and harassed, whose circumstances are distressing-whose lot it is to do business in deep waters-who think they have no interest in the gospel of the grace of God. Who are fearing they are not of the remnant, according to the election of grace-in a word, that do not belong to the spiritual brotherhood. Was ever the penitent seeking sinner turned away from Jesus. Does he not sav. "Call upon me in the day of trouble." Hitherto ve have asked of me nothing. O thou spirit of all grace and of prayer, by thy help, may we ask of Jesus large things, for He hath said, "Open thy mouth wide, and I will fill it. Joseph sent not his brethren empty handed. Neither will hath done for you." "The Lord hathings for us, whereof, we are glad

Now dearest Lord, to praise thy Let all our powers agree; Worthy art thou of endless fame Our springs are all in thee.

Here in thy love we will rejoice All sovereign, rich, and free: Singing, (we hope with heart at Our springs are all in thee.

To whom, dear Jesus, O! to wh Should needy sinners flee, But to thyself, who bidst us con Our springs are all in thee.



57

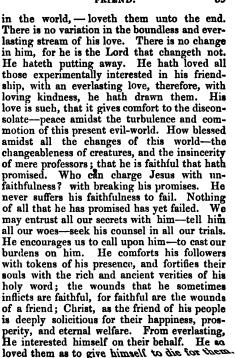
## FRIEND.

Christ Jesus is the Friend of sinners. hitterness to him the Scribes and Pharisees murmured, saying, this man receiveth sinners and eateth with them. Luke xv. 2. Can it be that the incarnate Deity is the Friend of persons so fallen, so helpless, and so sinful as Where is the convinced sinner? we are? Where is the broken-hearted sinner but will rejoice and be glad that the glorious Godman is the immutable Friend of such? The friendship of the world is ensnaring, delusive, and dangerous to the sorrowful, the despised and humble followers of the Prince of Peace. But the friendship of Christ is at once beneficial, faithful, and ceaseless. Jesus declared to his disciples, "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth. But I call you my friends, for all things that I have heard of my Father I have made known unto vou.

What a striking instance of real friendship

```
ND.
a and 1
h the
n as ]
of the
David.
nd to ]
light s
Ioly Gh
Christ
e swee
zive me
ervent
m not s
or sayin
true, u
to my 1
ower o
```

cause 11 to we co ection i e canno 11 the ci wa sr hearty lave co treats Not 1 to los own w



I full of sympa... Fear not, try God:
win his word, "Fear not, try God:
ee be not dismayed: I am thelp thee—yea,
rengthen thee—yea, I will help thee—yea,
ill uphold thee with the right hand of
ighteousness. Unself and wholesome ad
ighteousness. Ounsel and wholesome ad
ighteousness the wonderful counsellor; and he
ighteousnest the wonderful counsellor; and he
if counsel thee to buy of me gold tried i
ne word thee to buy of me gold tried i
fire, that thou mayest be rich and that the
fire, that thou mayest be clothed, and that the
fire, that thou mayest be clothed, and that the
fire, that thou mayest be clothed, and that the
hine eyes with eye salve, that thou may
thine eyes with eye salve, that thorain
thine eyes with eye salve, that thirsting
thine eyes with eye salve, that thorain
thine eyes, with eye salve, that thorain
the also says to those who are third
thine eyes, with eye salve, that thorain
thine eyes, with eye salve, that thorain
thine eyes, and the eye
the eyes with eye
and wholesome eye
the eyes with eye
the eyes
the ey

ip from everlasting. He engaged in the coenant of life and peace, ere the dust of Adam vas fashioned to a man-ere the green carpet of he earth was laid down-ere the blue heavens vere marshalled with the stars that glitter above is. This covenant is an everlasting covenant, me never to be broken. Mark the incarnation of the Son of God, the word, the uncreated vord was made flesh, and dwelt among us. He vas the great, the true, and the only wise God, ret the babe wraped in swadling clothes in Bethehem's manger. Behold him in all his travels n the wilderness, in the garden, in the temple, n the affliction of his soul, praying with strong rying and tears, sweating great drops of blood, scending up the hill of calvary, hanging between two thieves on the cross, having his side peirced, his brow crowned with thorns, lying,-dying, and yet by dying conquering leath, and him that had the power of deathhat is the devil. He hath obtained eternal relemption for his people. He hath sent his spirit to convince, to comfort, and to instruct them. He hath delivered us in temporal difficultiesworked wonderfully for us. Surely we can say, "This is our friend, infinitely wise to guide and lead us. Almighty to shield and protect usinsearchably rich to supply our wants—in-rollably true in his promises to us. O what rrace—what tenderness, and what constancy in he friendship of Jesus."

Who lived on earth abased,
Friend of sinners was his name;
Now above all glory raised,
He rejoices in the same:
Still he calls them brethren, friends,
And to all their wants attends.

O for grace our hearts to soften, Teach us Lord at length to love; We alas! forget too often, What a friend we have above: But when home our souls are broug! We will love thee as we ought.





## LEADER.

THE Israelites were peculiarly favoured with the presence of the great Jehovah, at the time of their departure from Egypt, The Lord went before them by day in a pillar of a cloud, to lead them in the way; and by night in a pillar of fire to give them light; to go by day and night. Thus it was marvellously manifest that the hand of the Lord was leading them. Their path was through a rough, thorny, and dangerous wilderness: but here the Lord led them about. instructed them, and protected them. hand of the Lord is not always so manifestly. so strikingly, and so marvellously with his people. Moses, when first he left the country in which he was brought up, educated, and befitted for his after-work, knew of no influence but that of fear, occasioned by his slaving the Egyptian; but at this time an invisible and glorious being was leading him. The woman , of Samaria knew of no directing power taking her to Jacob's well, but that of her need of

tory of Abraham, -of Isaac, of Jac others, and you will soon discover has various ways of leading his I they are wholly unconscious of purposes towards them. The Lore his people unerringly. He neve the wrong way, and he never prothem by an easy, comfortable, way, but a right way,-the way t a city of habitation. It is a righ not always as we in our ignoranc right. Jesus is "given as a I Commander to the people. knoweth all the rough and dr mountains and vallies, and the about his mistaking the way. the way thou shouldst go."

these things are against me," but God was then upon the side of the patriarch; Joseph must needs go into Egypt to prepare food, to lay up stores for his Father and his family, and when the brethren of Joseph went to that country to buy corn, they found, by a mysterious providence. that their young brother whom they had so cruelly treated, was the man of whom they were purchasing food, their former treatment of their brother came to their mind, and they were sorely grieved, but Joseph said, be not grieved within yourselves, for God did send me here to provide for you. In the midst of all this dark. perplexing, and severe circumstance of Jacob's the Lord manifested great love, wisdom, and attention. Does he lead his people into the wilderness, it is that he may speak comfortably to them, and to their hearts. Does he blast their gourds and blight their hopes, it is that he may lead them more than ever to value that shelter, and those bright cheering prospects which he himself affords. "Jesus leads his followers, in paths that they have not known. He makes darkness light before them, and crooked things straight. These things the Lord will do for them and not forsake them. He calleth his own sheep by name and leadeth them. He leads his own out of delusion, out of all false religion, and out of all their refuges of lies. He leads them out of self-confidence into confidence in his own person, life and atoning. d to glory in the cross of Christ—the m that loves the Lord, is,—"Lead me ck that is higher than I." Such an one at he is weak and insufficient to mself, and his prayer is spiritual, fe d effectual. It is in this rock of age e weak are sheltered from every tempes is rock the sinner finds a firm basis f pes. He leads the poor mourning sin e fountain of his side—to the throne ace, and to the promise of his truth ads the sin wounded soul to his cross news his great and eternal salvation, an anner in which he leads the people, i applications. He leads into the land ghtness, in the way of righteousness, ie midst of the paths of judgment. esus was upon earth, he led his discip ito an high mountain apart by themselve le leads his children now out of comn ith the world, to have fellowship with h part from the world. He sometimes f his people by leading them into the green pastures of his word; here they are refreshed and strengthened, and by the power of the word, they are enabled to take courage and go forward; in the word, they find doctrine, experience, promise, and precept, in it, is all manner of precious things-new and old, for all that walk in Zion's ways. To all the regenerated, this world is a thorny, dangerous, and mazy wilderness. the commander of Zion leads his people safely and unhurt out of it. He leads them out of every temptation, out of every difficulty, and out of the dangers to which they had been exposed. He leads them out of time into eternity. out of sorrow, into consummate happiness; out of war, into eternal peace and victory; out of poverty, into riches unending; out of a country full of disease and death, into that land where the inhabitants shall not say they are sick. Grant holy spirit that we may realise that Christ is our leader, our Saviour, and our God. Then shall we be encouraged to say, "Thou shalt guide me with thy counsel, and afterwards receive us to glory. The grace of our Lord, Jesus Christ, be with us all. Amen.

Guide me, O thou Great Jehovah!
Pilgrim through this barren land;
I am weak, but thou art mighty,
Hold me with thy powerful hand;
Bread of Heaven,
Feed me (ill I want no more.

When I tread the verge of Jo Bid my anxious fears subsid Death of deaths, and hell's d Land me safe on Canaan's s Songs of praises, I will ever give to thee.

# JESUS OUR SAVIOUR.

SIN is the transgressions of God's holy law. It is the accursed thing which the divine being hates; and to all the regenerated people of God it is a burden intolerable. They are taught by Him that cannot err, that sin is their most formidable and most deadly foe. It is sin that brings condemnation and death; and when sinners are made to feel that sin is slavery of the most direful character, and that it exposes them to God's displeasure, and to eternal misery: their cry is. "What must I do to be saved." Such feel themselves to be poor, blind, naked, and miserable; they are unrighteous, helpless, and lost; and to them, how precious the truth -How glorious the message of mercy-How suitable the tidings—Christ came into the world to seek and save them that were lost. Jesus came not to call the righteous, but sinners to repentance; and Paul, the apostle of Jesus, declares, in 1 Tim. i. 15. "This is a faithful saying, and worthy of all acceptation, that

ng forth a son, ausus: hebeing appointed to save .... eir sins. The scripture informs us, that i vealed unto Simeon, (a just and devout 1 y the Holy Ghost, that he should no leath before he had seen the Lord's Christ that Simeon came by the Spirit into the ter and when the parents brought in the Jesus, to do for him, after the custom of the that he then took him up in his arms and sed God, and said, "Lord, now lettest the servant depart in peace, according to thy for mine eyes hath seen thy salvation thou hast prepared before the face of all a light to lighten the Gentiles, and the thy people Isreal." Salvation free, c and eternal, is of the Lord. glory, for although he the maiestv.

revolution of the earth—pluck the life invigorating sun from the heavens—stop the planets in their course, and bring a new world into

being.

What saith the word of unerring truth. Look unto me and be ye saved, all the ends of earth, for I am God, and beside me there is no Saviour. Neither is there salvation in any other: for there is no other name under heaven given among men, whereby we must be saved. No other name than Jesus can afford real comfort to a convinced sinner, groaning under accumulated guilt; no other name is known in heaven—no other name is recorded in the Bible. through which peace, like a river can flow, than the name of Jesus; through him alone the wounded can be healed; the lost saved, and the poor enriched; Jesus is the only foundation, the only sacrifice, the only Saviour; waft it ye winds-roll it ye waters, and proclaim it ye ministers of his. That He is "mighty to save," and that "He is also able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Heb. vii. 25. Jesus, he is a Saviour, and a great one, for he is Emmanuel, God with us. "In him dwelleth the fulness of the Godhead bodily." "He is the great mystery of godliness—God manifest in the flesh." How great in the dignity of his person-How great in his love-to s without beginning—it is conquering, ardent,

rength of his hand! He by his power and ord dries up the sea. He makes the river ater a wilderness! He bindeth up the flo rom over-flowing! He saves from hell by race! from error by the revelation of ruth! from the love of sin by giving a o holiness! and by conquering sinner's he hrough the word. He saves from satan vitally uniting the sinner to himself, delighting in the profanity, the false reli and the dreamy honours of the world, by e ling them to delight in the Lord God of t in his great salvation, and in the unspea provisions of his mercy. He saves his p by the "washing of regeneration and rend of the Holy Ghost." Well might his nar called Jesus, as it is said by the angel, ' Tacus for he shall sa

fore, an act of free, unmerited, and sovereign grace to save such. Christ is the mighty saviour, the merciful and just saviour, the unchanging saviour, and the soul satisfying saviour. He is the author and finisher of salvation, the gospel of Jesus, is the gospel of salvation, and unto you is the word of this salvation sent. God hath chosen his people to salvation. He hath appointed them to obtain salvation by our Lord Jesus Christ. His grace bringeth salvation. It is by grace that we are saved through faith. and that not of ourselves, it is the gift of God. Christ is the captain of salvation, and the author of eternal salvation to all that obey him. He hath deprived the law of its condemning power over his redeemed. Spoiled principalities and powers—abolished death and brought life and immortality to light. He is a prince and saviour, and as such, is exalted to give repentance unto Isreal and forgiveness of ins. The man that can truly embrace Christ, the aviour in the arms of faith, is released from he heaviest debt, emancipated from the vilest assalage, and elevated from the deepest misery id degradation. Now unto him that is able to ep you from falling, and to present you faults before the presence of his glory with exceed-To the only wise God, our saviour, zlory and majesty, dominion and power, both and ever. Amen.

Bewilder'd in a dubious road.

No other name will heaven approve: Thou art the true, the living way, Ordain'd by everlasting love, To the bright realms of endless Cay.

Safe lead us through this world of night, And bring us to the blissful plains: The regions of unclouded light, Where perfect joy for ever reigns.

# HEAD.

Iow great is the love of God, and how adnirable is his wisdom in using similes so simple, o familiar, and so striking, to make known the nion of Christ and his church. " Jesus is the ead of the body, the church." Col. i. 18. The postle Paul, states, "As we have many memers in one body, and all members have not the ame office: so we being many, are one body in hrist, and every one members one of another. e also observes, that we are members of his ody, of his flesh, and of his bones. Christ is he head from whom the whole body fitly joined ogether and compacted, by that which every oint supplieth, according to the effectual workin the measures of every part, maketh acrease of the body, unto the edifying of itself a love. Eph. iv. 16. Christ is the head from thich all the body by joints and bands having ourishment ministered and knit together, inreaseth with the increase of God: how precious he truth—how deeply interesting the fact, that interest, and that which is the interest church should also be the happiness of its head—

O holy spirit for such amazing love, le their lasting silence break; for such tender passon let the trees of the forest clap their!

The headship of Christ was with the search and he was deeply anxious the minds of Christians (to whom he add himself) into this sentiment. He states writing his epistle to the church at Comit will have you know, that the head of man is Christ, and the head of the worth the man, and the head of Christ is Cor. xi. 1, 2. If you remember that the is the seat of thought and direction to the

HEAD. 77

without me, saith Christ, "Ye can do nothing." So close is the union of Jesus and his people, that Christ hath said, "He that receiveth you, receiveth me, and he that despiseth you, despiseth me." What a marvellous proof of this when Saul, of Tarsus, was stopped in his way to Damascus; the man heard a voice from the luminous cloud over him. saying, "Saul, Saul, why persecutest thou me," inasmuch as he persecuted the members of Christ's Church, which. is his body, he persecuted HIM. In as much as ve did it unto one of these my little ones, ve did it unto me." As the Head, he has all wisdom, in him are hid the treasures of wisdom and knowledge; he hath the spirit of wisdom and understanding; the spirit of counsel and might; the spirit of knowledge and of the fear of the Lord. Isa. xi. 2. A man's heart deviseth his way, but the Lord directeth his steps. He rules by his wisdom and grace in the church. For the good of his church all things are under his control, subject to his great power, for he is the head of all principality and power. In him the head, the wisdom, the strength, and the glory of the body resides; in him are all its springs found, and from him all its needs are supplied. His wisdom enables the church to escape the snares of the fowler, to see the dangers to which its members are exposed, and by this wisdom its members are made truly wise unto salvation.

He is the head of communication, from him flows all the holiness, peace, and life of the

Christ is the me or ... 1ath this life shall not die, nor come into emnation; this inner spiritual life prompts ery holy act; to walk after the spirit and

ifter the flesh. While Christ the head lives. body cannot die; Jesus and believers are spirit. Christ is a river of pure-immortal to such as know him. Such is the union Christ, the head, and his members the rch, that she was with him in his sufferings. th, and resurection. His people, by virtue of on to him were always considered as with a, and now they are by this same vital union

ting with him in heavenly places.

Through union to Jesus, they become victoous, and entitled to an inheritance incorruptie, undefiled, and that fadeth not away. How ----ifully has one writer expatiated upon the

from him, as being the source of life to all that believe. It would be strange, indeed, were the head and the body to live by different principles, go different ways, act for separate purposes, and come to different ends. There is no such schism as this in Christ's spiritual body. His members hold, and hold fast too (as the word signifies) their life giving head, from which all the body, by joints and bands, having nourishment ministered and knit together, increaseth with the increase of God. They have the same spirit and life with Christ.

O believer, to what an honoured state art thou brought, to be a member of the church invisible, which has communion with Christ in grace, and glory unending hereafter. You are coming unto mount Zion and unto the city of the living God—the heavenly Jerusalem, and to an innumerable company of angels. general assembly and church of the first-born. which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel. But the saints of the most high should bear in mind, that if members of Christ, they are also members one of another; they are also to seek one anothers good, and to bear each others burdens, and so fulfil the law of Christ. O happy, and for ever blessed, are those that are united to unto God, who giveth us the our Lord, Jesus Christ.

Allied to thee our living
We act, and grow, and
From thee divided—each
When most he seems al
Thy saints on earth and th
Here join in sweet acco
One body all in mutual lox
And thou our common 1

Oh, may my faith each hou Thy spirit with delight; While death and hell in vai This bond to disunite.

Thou, the whole body wilt Before thy Father's face; Nor shall a writtle

### SUN.

CHRIST is perfect, essential, and unchanging light. He is the light of life, like the sun, whose genial influences we feel from day to day, he sheds his streaky and beautiful rays to disperse the gross darkness that overcasts the minds of his people. Jesus prompted by his amazing love, came a light unto the world, that whosoever believeth on him, should not abide in darkness. From the time that Adam sinned, man's mind has been enveloped in darkness, yea, in the thick darkness of ignorance, error, and uncertainty, concerning the Divine Being, and his relation to HIM. God who dwelleth in light inaccessible, could have no fellowship with sinful man, hence man by sin is fallen into the darkness of separation from God. Man in this state loves darkness rather than light, and the reason is, because his deeds are evil; he is described as sitting in darkness, and in the shadow of death. In this awful, dark, and dangerous night, no man can work so as to please the Lord. How dark, how dismal, and how ruinous would the state of the earth be, if light, that is it borrows no surrounding planets, but fi light to them; the sun is t and motion; how refreshin and how life invigorating its shines in his own unborro and eternal light, life and lov of spiritual light He transn he removes their darkness, ar enjoy the light of life in their are brought to renounce the dishonesty, for God who con shine out of darkness, hatl hearts to give the light of the glory of God, in the face Jesus hath brought life and light by the gospel, and scat

The sun forms the centre of the planetary system: and is the great point of attraction. So Jesus is the heavenly centre of his church, all its members meet around him; he attracts them to himself. What is the desire of the person that hath an experimental knowledge of Jesus? Draw me and I will run after thee. He ariseth as the sun of righteousness with healing in his wings, on the minds of those that fear the name of the Lord, and Jesus reveals to them his Father's glory, majesty, dominion and love. He giveth the light of the knowledge of the glory of God, so that the people that walked in darkness have now seen a great light; and they that dwelt in the shadow of death: upon them hath the light shined. Such have found the light sweet, and what a pleasant thing it is for the eyes to behold the sun. Such were once darkness, but now are they light in the Lord; they are children of light, of truth, and of God. Christ hath delivered them from the power. the love, and the kingdom of darkness, and guided their feet into the way of peace.

The sun expands the air, thaws the ice, warms the earth, causes the seed to germinate, gives beauty to flowers, ripens the fruit, and fills creation with life, plenteousness, and glory. So Christ the sun of righteousness gives spiritual life and heavenly air to his people. He thaws their icy hearts, warms them, and

eth the incorruptible seed to germinate in n; he gives them spiritual loveliness; he s ripeness to their fruits; in a word, he s them vitality, plenteousness and glory. All graces of the spirit in the hearts of the ts; all the fruit they are enabled through e to bear, to the honour and glory of God. se are "precious fruits brought forth by the " from Christ is their fruit found: all is enness without Jesus, without him there is eal cheerfulness or blessedness, without him wintry and comfortless. But Christ the of rightcourness arises with healing in his es on the minds of his followers, then surely winter is past and the rain is over and gone. flowers appear on the earth, and the of the singing of birds is come. seen the lark in the morning soaring irds the rising sun, mounting heavenward steadiness. We have heard its musical. rateful, and its thrilling strains as it hath towering towards the sky. So when Christ th upon the soul as its light, its life, and lory; there is mounting in desire, in hope, ove, and in faith; there is also a grateful, ical, and thrilling hymning of Jesu's praises. time of singing of birds indeed is come, 1 the soul is made alive, when its fetters snapped asunder, when it feels its eternal est in the love of Father, Son, and Holy st-surely, the song will be, because thy

loving kindness is better than life, my lips shall praise thee. The people when thus enlightened see light in the light of Jesus, rejoice with joy unspeakable, and glory in the cross of Christ: he gives health and cure, wisdom and prosperity, holiness and heaven. Oh the love, the wondrous love of Jesus, where would all his followers now have been, had he not given them light and spiritual life, they would have been sitting in darkness and in the shadow of death, they would now have been in the kingdom of darkness and loving darkness rather than light: they would still have been servants of sin, and led captive by the devil at his will. change, when brought to love Christ, to follow and serve him. He gives them light to understand his word in its doctrines, in its adaptation to the inner life, in its exceeding great and precious promises, and in its holy precepts.

He shows them what sin is, and what the remedy is, that is provided for it, all sound, spiritual, and experimental knowledge is by the light and teaching of the spirit of Jesus. Christ the light is needed by all his disciples, for information—security—prosperity—and comfort. Having found him to be as the light of the morning, when the sun is dawning, so welcome, so sweet, and so refreshing after the dark hours of night. The desire of such persons as have realized these things, is beautifully expressed by the Psalmist, "O Lord, send out the lights."

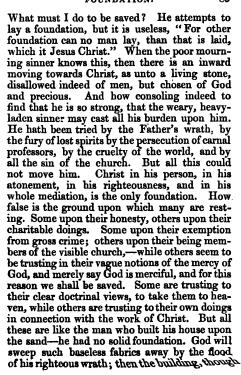
Courteous Reader, hath the the light of life, which mak hidden evils of the heart, and path of righteousness: if so, increasingly shine in your hea and light of his truth—and whe world, you shall enter that city

no night, where the Lord God g ever, where you shall worship I for ever and ever. Amen. Great Sun of Righteousness

Dispel each gloomy fear; Break through the great imp And graciously appear. Thou all-enliv'ning source of Thy heavenly rays impart, And let thy all-inspiring have

## FOUNDATION.

THE foundation of a building is a very important part. It is a mass under ground which supports and gives durability to the house, and the strength of it must be in proportion to the weight of the superstructure to be raised upon The Church of God is a building of living stones, established on Christ the only true and sure foundation. The Church is the building of eternal mercy destined to reflect the high perfections of its divine builder far more and far more lastingly, than the blue and starry heavens. The Church of God is often spoken of as a building: and Jesus once taking this view of it, says, referring to himself, "Upon this rock will I build my church, and the gates of hell hall not prevail against it. Matt. xvi. 18. Here a foundation so solid, so strong, and so imwoveable, that amidst all the revolutions of me it remains unshaken, and it is not to injured by all the blasts and combinations wicked spirits. Christ is the rock of believer rests ppiness, and for glory, is everlasting to it is not a temporary, but an everlasting ion. Such an one Jehovah's hand alone could ion. Therefore saith the Lord God, Behold, ion Zion for a foundation stone, a tried stories precious corner stone, a sure foundation: Jene jehovahis in Zion for a foundation in make haste. Is precious corner stone, a sure foundation: Jene jehovahis in Jene jehovahis in Jene jehovahis in Jene jehovahis in Jene jehovahis jehovahis



the tried foundation.

My soul, thou hast to live for oftentimes hoping when thou leave thou shalt enter a better, where the the presence of Jesus, of angels, army of martyrs, and of all the se deemed spirits. Upon what is thy Surely thou canst say feelingly, Ch alone,-Christ crucified. Reader, trusting to for life, salvation, and e Apart from Christ there is no he salvation, no heaven. Oh that he the foundation of your hopes! E tried by myriads. He supports : their trust in him, and will suppo ever. None that trust in him will to shame: none will aven he



#### FOUNDATION.

but to those who believe, the power of ( and the wisdom of God. Christ in his fulr his unsearchable riches, in his glorious att ment, in the perfection of his willing obedie in his resurrection triumphs, and inimit glories of his person, is the only, and divi appointed ground of the sinner's accepts with God, and that to the praise and glory his own grace. May the Lord give us grac praise and adore him for such a firm, suita and undecayable foundation. Amen.

Come happy souls, who know the Lord, Who love and trust his sacred word, With songs address his gracious throne, And Jesus sing, "the living stone."

No other trust shall intervene, To him I'll look, on him I'll lean, And all foundations I'll disown, But him who is the "living stone."

Here my salvation stands secure, This "Rock of ages" must endure; Nor shall my hope be overthrown, Built upon "Christ the living Stone." THE character of Christ the Soi no beauty, no power, no loftine bellishments with which man ain The outward adorning, hides, rai fests its glory. Who can add character of him who is essent Who can give power to him whos framed the world? Who can in to that glorious being before who No language can be so simple, so so sublime, for the purpose of shduct and work of the Messiah as the Scriptures. And perhaps of cused in the second.

her shearers is dumb, so he opened not his mouth. Isaiah liii. 7.

What patience! What meekness! compliance with the will of the Father! you never read of Abel, that "he brought of the firstling of his flock, an offering to the Lord." Gen. iv. 4. Cain brought of the fruit of the ground an offering unto the Lord, he did not bring the first fruits of the ground. He had no eye to Christ in what he did; but in the epistle to the Hebrews it is declared, that "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts, and by it he being dead yet speaketh. Heb. xi. 4. The Lord had respect unto Abel and to his offering, but unto Cain and his offering he had no respect. iv. 5. When Abraham was commanded to offer up his son Isaac, the lad not being aware that he was to be offered up, asks his Father the artless question, where is the Lamb for a burnt offering." The parent replied, "My son, God will provide himself a lamb for a burnt offering." And in the sequel of this affecting history, we are told that Abraham lifted up his eyes and looked, and behold, behind him a ram caught in the thicket by his horns; and Abraham went and took the ram and offered him up instead of his son." In all this Christ the Lamb of God was seen in his sacrificial, in his suffering, and in his substitutionary work. In the Mount of the Lord it was indeed seen, that Jehovah will

er-to-be-remembered night which proliverance of the children of Israel out of ouse of bondage. The annual repetition passover was appointed to commemorate ignal emancipation. This likewise served rite lively desires for that more important 10re glorious event, the salvation of the Israel from the thraldom of sin, of the l, and of Satan. Why should the lamb on this occasion, be called the passover. ly, it was for the following reason: Lord while he slew the firstborn of Egyptians, passed over the doors of the lites, on seeing the blood of the lamb upon intel and door posts. The blood of the was to the Israelites for a token upon the es where they were; and the Lord said to "When I see the blood I will pass over

seems to have reference to this when he says, "Ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers, but by the precious blood of Christ, as of a lamb without blemish and without spot, who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you. It is strikingly recorded of Moses, that through faith he kept the passover, and the sprinkling of blood, lest He that destroyed the first-born should touch them. Heb. xi. 28.

The lamb for the passover was to be perfect. Christ likewise was without blemish or spot; he, though the eternal Spirit offered up himself without spot to God,—the Lamb was slain. Jesus also suffered, bled, and died. He was the Lamb slain from the foundation of the world. The paschal lamb was roasted by fire. Christ endured the burning, the melting, the killing power of divine wrath. What bitter prophetic statements are recorded concerning Jesus in the 22nd Psalm: "My heart is like wax, it is melted in the midst of my bowels; my strength is dried up like a potsherd, and my tongue cleaveth to my jaws, and thou hast brought me into the dust of death." The blood of the Paschal Lamb was sprinkled upon the lintel and door posts. the heart must be sprinkled with the blood of the Son of God. The lamb was eaten by the circumsised, no stranger was to eat thereof. So t the last day. For my flesh is meat me md my blood is drink indeed. He that es ny flesh and drinketh my blood dwelleth in md I in him. There is much in the accoun he Paschal Lamb that is sweet and instructivery part of it seems full of some gospel to These we would delight to dilate upon, bu must forbear for the present.

John was the voice of one crying in the derness. He speaks of himself as it was for him to do in language humble and ser like: but he speaks of Jesus with wo nobleness, and clearness, in these words, "I standeth one among you whom ye know He it is who coming after me is preferred b me, whose shee's latchet I am not worth unloose. Again, he says on the next day, s



#### LAMB.

the Lamb of God. When John the divine was banished to the isle of Patmos, he was favoured to have fellowship with the eternal world: he saw things startling, wonderful, and heavenly; and while enraptured with the scenery he beheld, and lo, a lamb with the marks of recent slaughter, presented himself before the throne. And while entering into the revelations of John, which seem irradiated with all that is truly beautiful and sublime in nature, let us enquire what is the procuring cause of the glory of the saints above: and shall we not find as an answer to us. "Their names are written in the Lamb's book of life." They were washed, and their robes made white in the blood of the Lamb. Through the blood of the Lamb they overcame all opposing powers, and with the redeemed in heaven, what pouring forth of song! What harping! and what bursts of praise! Thou art worthy O Lord to receive glory, and honour, and power, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation. All believers having followed the Lamb withersoever he goeth, shall join at last (and the Lord grant reader that we may be amongst them) in the song, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Amen.

At his Almighty Father's side.

Blessings for ever on the Lamb, Who bore the curse for wretched Let angels sound his sacred Nam And every creature, say say Ame



CHRIST is called a man; the Son of man, and man of God's right hand. One ordained of God to redeem them that were under the law, that we might receive the adoption of sons." In the glorious work of redemption the son of man delighted; for while he was upon the earth it was his meat and his drink to do the will of Him that sent him and to finish his work. To Jesus the Son of man all power was given both in heaven and in He was made strong by the indwelling of the fulness of the Godhead, for the great, the generous enterprise in which he had engaged. His work was to glorify the perfections of Jehovah, -his justice, wisdom, power, holiness, and love: to save forlorn, helpless, and perishing sinners; to deliver, raise, and bless his fallen church; to advance in every way the spiritual interests of his kingdom. The Lord when upon the earth frequently declared himself to be the Son of man: this term, Son of man, was expressive of his humiliation, and

and was made in the likeness of men, and be found in fashion as a man, he humbled hims and became obedient unto death, even the de of the cross. Jesus as the Son of man foretold amazing, suffering, and outward conditon which he willingly submitted. He grew stature and wisdom as man, and such he w full of sympathy for his fellow-men, for he w about doing good to the bodies, as well as the souls of mankind. When he was journey. it came to pass that as he was come nigh u Jericho, a certain blind man sat by the way s begging; and hearing the multitudes pass he asked what it meant: and they told him t Jesus of Nazareth passeth by; and he cri saving, Jesus, thou Son of David, have me on me." The heartless multitude rebuked

him, saving, what wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, receive thy sight: thy faith hath saved thee. In this case we have undeniable proof of Christ being the Son of man, or he never would have stood still when the blind man cried unto him, Thou Son of David, have mercy on me. And in the giving of sight to the blind, Jesus showed himself by his power to be the Almighty God. Reader, hast thou ever cried, have mercy on me? Hast thou ever known and mourned over thy blindness, and cried. God be merciful to me a sinner? Should you never have yet cried for mercy, remember, without an interest in it you are lost for ever. May the Spirit of truth, of liberty, and of prayer, teach us to pray. We shall be sure to have a multitude rebuking us, and crying out, hold your peace: but if a deep consciousness of need is wrought in our hearts, we shall only cry so much the more, Thou Son of David. have mercy on us. The Lord Jesus Christ suffered the deepest poverty, his own words are, The foxes have holes, the birds of the air have nests; but the Son of man hath not where to lay his head. Oh, who so poor as the houseless, friendless, and moneyless Son of man. Though he was rich, yet for your sakes, (saith Paul) he became poor, that ye through his poverty might be made rich. He was the true and affectionate friend of publicans and sinners. In him the needy and of life: and it is said wasing, the common people heard him gladly. was fairer than the children of men. His w were full of living power. Grace was poured his lips, and he was blessed for ever. vinced the sinner,-healed the broken in h -raised the dead, -gave sight to the blind, parted strength to the weak, - and comforted sorrowing. And his whole life was one ceas work of doing good. Christ the Son of was misrepresented, vilified, and crucifie his enemies, who were heartless, shameless fiendish, but amidst all, he manifested firm meekness, and love. He came to put aw: by the sacrifice of himself; to repair the bre sin has made, and to magnify the la suffering, no misrepresentation of him. r 13 make him forego his pu

himself the son of man must suffer many things. He was the great mystery of Godliness—God manifest in the flesh—the word made flesh and dwelling among men—the complexity of his person gives efficacy to his work—efficacy to his righteousness. It gives meaning to the word—substance to the gospel, and preciousness and eternity to the promises. Oh! the wonder of the incarnation of Deity. Oh! ye angels of light—ye bright seraphs around the throne lend! your seraphic powers upon a theme so great—so overwhelming and so infinite.

John, the divine, speaks of the son of man in the midst of the golden candlesticks, clothed with a garment down to the foot, girt about the paps with a golden girdle. Christ was the son of man, the just man, the man of sorrow, and the man of Jehovah's right-hand. He was indeed the Christ, the son of the living God. corresponding accurately with the ancient prophecy, "Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder, and his name shall be called wonderful! Counsellor! The Mighty God! The everlasting Father! The Prince of Peace." Jesus it was said, "For as Jonas was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth; his sufferings, his death, and his burial are past and gone, and the Reader, may it be our privilege to he words "Come, ye blessed of my Father, the kingdom.prepared for you from the f tion of the world. May Christ be in us the hope of glory; this will make us all g within, and the righteousness of Christ unto us, as clothing of wrought gold. be with you. Amen.

With joy we meditate the grace,
Of our High Priest above:
His heart is made of tenderness,
His bowels melt with love.
Touch'd with a sympathy within,
He knows our feeble frame:
He knows what sore temptations mean,
For he has felt the same.
He in the days of feeble flesh.



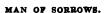
105

# MAN OF SORROWS.

CHRIST, the wise, the just, and faultless man, was despised and rejected of men; men had no true knowledge of him, for they were blinded by satan, the great enemy of God and man: they were deceived by the God of this world, and those for whose benefit Jesus came into the world treated him with the utmost contempt: The Jews thought the Messiah would appear in outward, striking, and stupendous pomp and power, but when they saw him, not knowing his INWARD LIFE, HIS INNER GLORY, HIS HIDDEN POWER, they scorned him, and said. Is not this the carpenter's son? The heart of man was then as it is now, filled with uniust. unreasonable, unmeasured, wilful, and deathdarting hatred against HIM. The heart is deceitful above all things, and over it all such as are taught by the life-giving. the life sustaining, and the life cheering spirit of God have deeply to mourn. Man in his carnal state is no more pleased of Christ, no more in love with the

RROWS. us of knowing Jesus, the men of past days. l rejected of men, but t move him from the me man, none of these affliction that Jesus ht, when compared to had from the subtle s of the prince of darkof the spirit into the of the devil: he was er resisted the tempter. ch of the living God. est which cannot be s of our infirmities: opted like as we are. ie shades of the evene drawing upon him; pproached him—then , even leviathan, that all his force against What heart can of man suffered from s bruising HIS heel. pposition from men; sufferings from satan itrasted with the un-He says by the ny back to the smiters

that plucked off the from shame and spit-



ting." Hear what he saith by Jeremiah, "Is it nothing to you all ye that pass by? Behold, and see if there be any sorrow like unto my sorrows which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger." Hear the Prophet Isaiah again, "He was despised and rejected of men: a man of sorrow and acquainted with grief; and we hid, as it were, our faces from him: he was despised, and we esteemed him not. Surely, he hath borne our griefs and carried our sorrows: yet we did esteem him stricken of God and afflicted. But he was wounded for our transgressions: he was bruised for our iniquities." "He bore our sins in his own body on the tree." "He hath once suffered for our sins—the just for the unjust." "He bare the sins of many." "He was manifested to take away our sin, and in him was no sin." He had no sin of his own, for he was holy, harmless, undefiled, and separate from sinners. But we are told, "that he bore our griefs and carried our sorrows—He bore the burden that we should have unending happiness, and an eternal weight of glory. He met and overcame sin in all its awfulness, that we should have the glorious gospel of the blessed God. He was wounded that we should be made whole. He suffered death that we should have eternal life. The deep calleth unto the deep—the deep of sin calleth to the deep of divine wrath, and all the waves and billows of Jebovah's wretto with me, and of Jesus it is said, he went a farther and fell on his face and prayed, sa "O my Father, if it be possible, let this pass from me, nevertheless, not as I will, b thou wilt." Mark says, that Jesus taketh him Peter, James, and John, and began t sore amazed and to be very heavy, and unto them, "My soul is exceeding sorro unto death, tarry ye here, and watch, and went forward a little and fell on the ground prayed, that if it were possible, the hour m pass from him;" and he said. "Abba Fat all things are possible unto thee, take away cup from me: nevertheless, not what I but what thou wilt." What must have b the awful agony of his soul; what sufferings experienced; when he sunk in the deep wa where there was no --- "

# MAN OF SORROWS.

Zechariah was carried into effect, "Awake, O sword against my shepherd and against the man that is my fellow, saith the Lord of Hosts? Smite the shepherd." When it pleased the Father to bruise him, and to put him to grief, Oh! what he suffered when lifted up on the cross: when suspended between earth and heaven as if he were not worthy of either: when he hung between the thieves on the cross: when he had to suffer the want of communion with his Father; to suffer the hidings of His Father's countenance, and cried, "My God, my God. why hast thou forsaken me?" the Psalmist wrote of him, crying, "My God, my God, why hast thou forsaken me? Why art thou so far from helping me and the words of my roaring." See how he was used when in this dreadful agony; the people passed by wagging their heads, shouting out with a sneer, "Thou that destroyest the temple and buildest it in three days, save thyself. If thou be the Son of God come down from the cross." The Chief Priests likewise mocking him with the scribes and elders. said. "He saved others, himself, he cannot save. If he be the King of Israel let him come down from the cross and we will believe him." He trusted in God: let him deliver him now, if he will have him, for he said, "I am the Son of God." His enemies gave him vinegar to drink mingled with gall; they parted his garments, casting lots that it might be fulfilled, which was spoken by part of our subject, surely, it would be as lows :- " Behold the man," the people ta by the Holy Ghost love to behold Jesus by cious faith; ask them what they desire; they want: what they are seeking after answer would be, sir, we would see Jesus: love to trace him from the Bethlehem's stal Egypt; from that country to Nazareth; tl to the temple at Jerusalem; from this pla Gethsemane's garden: to Pilate's bar: tu ever to be remembered Mount Calvary: t cross, even to the death cross; to the numbered with transgressors, where he his grave with the wicked. They love to me on his bursting the bands of death; or heavens going into mourning; on the rocks ing, and on the temples vail being rent in 1



according to the spirit of holiness by the resurrection from the dead.

Courteous reader, may the God of all grace and of all our mercies, constrain us to think more of Jesus; to love him more earnestly: to follow him more constantly, and seek his mind more than ever in his precious truth. The grace, mercy, and peace of God, the FATHER, SON, and Holy Spirit, be with the Church of God, for ever, and ever. Amen.

When I survey the wond'rous cross, On which the Prince of Glory died; My richest gain I count but loss, And pour contempt on all my pride. Forbid it, Lord, that I should boast, Save in the death of Christ, my God; All the vain things that charm me most, I sacrifice them to his blood,

See! from his head, his hands, his feet, Sorrow and leve flow mingled down! Did e'er such love and sorrow meet, Or therns compose so rich a crown.

WATTE.

#### MEDIATOR.

THERE is one God and one mediate God and man, the man Christ Jer mediator is intimately acquainted wit racter of God and man, thus Jesus work available with both. The name denotes strictly, a person who inte treats between two parties, those par at variance, and requiring or needin person, suitable for a mediam of their r tion. No man can approach the Deit a mediator, and the mediator must be way qualified for this important work. could be a mediator between God and ner, if he were not in investigation.

incarnate Word could endure the just indignation of God? Christ the word was with God. and the word was God, Jesus is the brightness of his Father's glory, and the express image of his person. He is the "one mediator between God and man," on him was poured out the fulness of divine wrath; on him the sword of stern unbending justice fell. Through him only is preached peace, which passeth understanding. In him only is eternal salvation. Where can you have such views of the holiness of Deity, his hatred to sin, his stern justice; as in the sufferings and death of Christ; you may discover sin to be your worst enemy; you may feel it to be your heaviest burden; you may mourn over it, as that which causes you inward trouble; but, however, deeply you have been convinced of sin; yet it is in the sufferings and death of Jesus that you see it in its exceeding awfulness. Moses stood between God and his people, not only that the Lord might not destroy them, but also to shew them the word of God. When the Israelites saw the thundering and the lightnings and the noise of the trumpet and the mountain smoking, and when the people saw it, they removed and stood afar off, and they said unto Moses, speak thou with us, and we will hear: but let not God speak with us, lest we die. So Christ stands between God and man. If God speaks in his holy, just, and spiritual law, we die by it, we

gh Christ spiritual these last n he hath n also he liator of a hed upon : covenant seek and w all that h the meof comfort. and all same meheir sighs, ted before ess by the e boldness , brethren, holiest by living way gh the veil, g an high the holv Jesus, with th, having conscience, er. ve of God accept of a as is it in



providing one in every way qualified for the work. Christ Jesus is the mediator between God and man, and all that the Father giveth him shall come to him, and him that cometh, he will in no wise cast out. He came down from heaven not to do his own will, but the will of him that sent him, and Christ said, "this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day, and this is the will of him that sent me that every one which seeth the Son and believeth on him. may have everlasting life: and I will raise him up in the last day. Christ is the ONE mediator between God and man, he trod the wine press alone, and of the people there was none with He was alone amidst the awful waves of divine wrath: alone working out salvation for his people; alone in his making atonement for sin. He appeared once in the end of the world to put away sin by the sacrifice of himself. Christ, as mediator, had power to lay down his life and power to take it up again. He had power on earth to forgive the sinner, and to do many wonderful works. Are we, my reader, experimentally interested in the mediation of Jesus? Are we assured that Jesus interposed betwixt us and the wrath of God? if so, how well the Psalmist's language suits us. The Lord hath done great things for us, whereof we are glad. God hath blessed us with all spiritual

Through Christ, every petition, ascends to throne of the Almighty, which comes from spirit-taught disciples. Through him is g much incense to offer with the prayers o saints upon the golden altar which is be the throne; and the smoke of the incense w comes with the prayers of the saints, asc up before God out of the angel's hand. Reader, if the spirit of Christ is in you, the is very clear that thou hast a mediator, e way qualified for his work. "Ye are cor saith the Apostle, "unto mount Zion, and the city of the living God, the heavenly J salem, and to an innumerable company of an to the general assembly and church of the born, which are written in heaven; and to the judge of all, and to the spirits of just

which God speaks to his people; here is their meeting place; here Jehovah makes manifest his goodness, mercy, and power. Christ because he continueth for ever, hath an unchangable priesthood, wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you and with all them that love Christ, not in word only, but indeed and in truth. Amen.

Lord, what a heav'n of saving grace Shines thro' the beauties of thy face, And lights our passions to a flame! Lord how we love thy charming name!

When I can say, my God is mine, When I can feel thy glories shine; I tread the world beneath my feet, And all the earth calls good or great.

While such a scene of sacred joys,
Our raptur'd eyes and souls employ;
Here we could sit and gaze away,
A long, an everlasting day.

Well, we shall quickly pass the night, To the fair coasts of perfect light; Then shall our joyful senses rove, O'cr the dear object of our love!

WATTS.

'his disciples, Whom of man am? and they ohn the Baptist, some h, or one of the Proem, but whom say ye ter answered and said. ion of the living God;" id unto him, blessed art flesh and blood hath but my Father which nto thee, that thou art OCK I will build my f hell shall not prevail firm, immovable, and f the Church of the he foundation, which Zion, and this is the st the hopes of all that worldling; the butternere carnal religionist ig substantial, nothing ever during upon which their hopes can rest; their hopes are visionary, and like the hope of the hypocrite, they shall perish. All the unregenerate, whatever be their station, whatever be their attainments, whether men of learning, distinction, or property, all are poor, miserable, blind, and naked; without God and without hope in the world. Christ is a Rock and His work is perfect. He the Rock of ages; the Rock of Israel; the Rock higher than us: the true, spiritual, and smitten Rock. Christ is as the munitions of Rocks in all the mighty, marvellous, undying, and immutable realities of his incarnation. The Psalmist saith, "From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the Rock that is higher than I." O the grand, the unequalled, and eternal heights of the Rock of Ages. Christ lives in his own inconceivable, untarnishable, unchangable, and unending glories. He liveth and blessed be my Rock, and let the God of my salvation be exalted. Christ is a strong rock and in his own strength he has conquered all his enemies. Sin conquered Adam in his primeval estate, and through him all his posterity, but Jesus conquered sin, removed and cast it away. Temptations are strong, but Jesus resisted them all. Satan has strange and wonderful power, but Jesus has gained a complete victory over him. Christ is stronger than the curse of

lowers of Jesus, they are secure. II BLR hearty, and undying love can bless them, t are blessed, and with Christ they shall be His strength can overcome all difficulties, conquer all our foes; and save v the uttermost. He is mighty to save, mig than many waters; yea, than the mighty w of the sea. He is the strength of Isreal the rock of ages, therefore, the Prophet ext the Church to trust in the Lord for ever, for the Lord is everlasting strength. Howe many their burthens, however weighty 1 cares. However great their temptations, strength shall be in proportion to them. As day is so shall their strength be. Christ is sustaining Rock. For who is God save Lord? or who is a rock save our God? the in him amidet all the str

resort; thou hast given commandment to save me: for thou art my rock and my fortress." Think of the law, the curse, and the wrath of God, the strength, the policy, and the craft of your enemies, the weakness, sinfulness, and ignorance of yourselves, and it will be clearly discovered that you need a hiding place. We need to be kept continually by the power of God. We need to pray, be thou my strong rock, for an house of defence to save me. Having experienced his continual care over us, we are ready to sing, He only is my rock and my salvation: he is my defence: I shall not be moved. The Church of the living God is safe, for ever safe in the clefts of the rock of ages; she is secured by the finished work of Christ: in the cleft of his obedience; in the cleft of his wounded side: the cleft of his resurrection triumphs: the cleft of his intercessory work: she has a defence, as vast, as infinite wisdom devised, and as great as Almighty power gives. He holdeth our souls in life and suffereth not our feet to be moved. The name of the Lord is a strong tower into which the righteous run and are safe. In Christ their life is hid; the Apostle saith, your life is hid with Christ in God. Oh! how secure; how blessed; how well defended; let the inhabitants of the rock sing, and shout from the top of the mountains.

Christ is a high rock from off which the saints of God have commanding and heavenly prospects. He is the high and the loty

the rock on which the church is built, the cover with astonishment and self abasemer the amazing, unequalled, and eternal wo of everlasting love. Being raised upon Rock, they have communion with the myste world before us; there is a communion of with spirit, through Jesus, the truly spi have communion with the true and eternal who is a spirit; they have their conversat heaven, from whence also they look fo Saviour, the Lord Jesus Christ. The (when thus highly favoured) longing fo presence of Christ, for the joys and compa heaven, counting or reckoning that the s ings of this present time, are not worthy compared with the glory to be revealed. might the Psalmist cry, "when my he amend and land me to the rock that is

spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. The rock in the desert gave copious, miraculous, and refreshing streams of water, to the thirsty and weary Israelites. So Christ Jesus is as rivers of water in a dry place. He is as waters in the wilderness and rivers in the desert; to give drink to God's people, his chosen. What refreshing! What cleansing! And what abundant streams of living water flow from Jesus, the true spiritual Rock. Streams as clear as crystal. Streams of salvation. Streams as constant as the love of Jehovah flow from Christ, the spiritual Rock.

The Lord put forth his hand upon this rock, and overturned the moutains of our guilt by the roots. This rock, the convinced regenerated sinner, embraces for the want of a shelter. Reader, may Christ Jesus be our Rock, our hiding place, our strength, our refreshing, and our eternal life. May we be enabled to praise, worship, and serve the Lord Jesus Christ; to embrace and cleave unto him, for ever and

ever. Amen.

Jesus my Rock, on thee thy Church, Is so securely fixed;
That all her foes in hell or earth,
Can no'er remove her thence.
Jesus my Rock on thee I build,
And rest my hope for heaven,
For me thy precious blood was spilt,
Which speaks my sins forgiven.

and nope thy worthy praise to a

## SHEPHERD.

CHRIST is a shepherd—the good—tl—the chief—and the great sheph chosen flock. He has the treasures and knowledge, therefore he knows their dangers.

#### SHEPHERD.

up engages with the lion, battles with the bear, and rescues the lamb. He searches and seeks out his sheep, for they have wandered through all the mountains and upon every high hill. He goes after them by the means of the gospel ministry; by providential crosses and affliction; by the great and invincible power of the spirit; when he hath found one of these silly sheep he does not merely invite and beseech it to return. but he lays it on his shoulder and brings it back. and then calls on his friends in earth and in heaven to rejoice with him, for he hath found his sheep which was lost. He restores them in this way when they wander: heals them when sick; washes them when unclean; watches over them continually, and lest any should hurt them, he keeps them night and day. He came into the world that they might have life, and that they might have it more abundantly. What has Christ done for his sheep? he gives an answer himself, "I am the good shepherd: the good shepherd giveth his life for the sheep." "I lay down my life for the sheep." O what love, amazing, strong, hearty, and eternal love. He says, I give unto them eternal life, they shall never perish, neither shall any pluck them out of my hands. My Father which gave them me is greater than all: and no one is able to pluck them out of my Father's hands. stands and feeds them in the strength of the Lord, in the majesty of the name of the Lord

.... MUCK OI J

the back side of the desert." He fin good pasture, in fat pasture; and high mountains of Israel I will feed and I will cause them to lie down, Lord God.

Christ seeketh out his flock. For t the Lord, "Behold I even, I will bo out my sheep and seek them out. He them out of all places where they he scattered in the cloudy and dark day. I that which was lost, and brings again the was driven away. He goeth before the the sheep follow him, for they know he Strangers will they not follow but flethem, for they know not their voice, be this the strangers push and thrust at the their horns, till the sheep are scattered Sometimes.

cease from troubling, and where the weary shall for ever rest; but ere they can reach these refreshing pastures, they must cross the swelling Jordan; through the valley of the shadow of death; even then the good shepherd will comfort and protect them; they shall fear no evil, but will rejoice that the Lord is with them. Christ is the shepherd and bishop of immortal souls, and how great his love; how indefatigable his labour: how inconceivable the tranvail of his soul, in order to redeem the souls of his people. He loves them too well; suffered for them too much, and is too deeply concerned for them ever to forget them. He says to his followers, "I will not forget thee." The good shepherd is known of his sheep.

My Reader, do we know him, his voice and his love, not by mere report, not by commendations of others, but by our own personal experience? In this way do we know his faithfulness; his tenderness; his forbearance, and his wisdom, power and love? Peter says, when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away. All his sheep are marked, he knoweth them that are his. He hath written upon them his "new name," they are his own, and he hath put a mark upon their foreheads, so that they are distinguished from those around them. He gathers the lambs in his arms, and though they are sickly and weak, they shall not be left behind. If the lamb is

ys keep up with the I that not carelessly ly, carefully, irried in his bosom. ting occasion, said, unto me and forbid ie kingdom of heacan lead the flock knowledge. If Aland defend them. ed, for Christ, the ll things. He is the mnipresent Jehovah.

must be secure, for · with him are the m the chilling blast He will lead them ie leadeth them in his name sake, and race to follow him lling to keep close Are we members oly spirit brought us hop of our souls? O n bringing us back; the narrow, while in the broad way? but this, "Even so good in thy sight." hear the shepherd's

epherd's tent; feed

in the green, rich, and refreshing pasturage of his word. Good Shepherd, help us; give ear, O Shepherd of Israel; Thou that leadest Joseph like a flock; Thou that dwellest between the cherubims, shine forth.

> While my Redeemer's near, My Shepherd and my Guide; I'll bid farewell to anxious feer, My wants are all suppli'd.

To ever-fragrant meads,
Where rich abundance grows;
His gracious hand indulgent leads
And guards my sweet repose.

Dear Shepherd, if I stray,
My wand'ring feet restore;
To thy fair pastures guide my way,
And let me rove no more.

Unworthy as I am,
Of thy protecting care;
Jesus, I plead thy gracious name,
For all my hopes are there.

STEELE.

### LIFE.

without Christ however grave a, however moral their character, stent their external appearance, espassess and in sins. Christ has itual death, by the free communiiritual life. He is a quickening vou hath he quickened, who were asses and sins." Eph. ii. 1. Christ rection and the life, the way, the the LIFE. Passing from a state of ath to spiritual life, is a spiritual We pass from death to an undy-The spivirtue of union to Jesus. I hear his voice, and they that hear "He quickeneth whom he will." He has overcome eternal death, by e just demerit of their sins that shall nim. He drank the cup of the Fa-

. He trod the wine-press alone—none with him to help, he did the if, and his own arm brought salva-

tion
him.
was i
that
So th
death
Ch
life:
i. 4.
that

i. 4.
that
l Jo
life;
ness
saith
cam

Pe " li li f tion unto him: and his fury (zeal) it upheld him. He swallowed up death in victory, he was its destruction, and he also destroyed him that had the power of death, that is the devil. So that to the true believer—death is stingless,

death now is a falling asleep in Jesus.

Christ is the fountain of life, "In him was life: and the life was the light of men." John i. 4. "He that hath the Son hath life; and he that hath not the Son of God, hath not life." I John v. 12. In Christ is all the believer's life; from him flows the life of desire—of holiness—of faith—of joy—and of peace. Jesus saith, "I am the resurrection and the life. I came that they might have life, and that they might have it more abundantly.

Christ is the principle of the believer's life; Paul says in his epistle to the Galatians ii. 20, "I am crucified with Christ: nevertheless I live, yet not I but Christ liveth in me: and the life which I now live in the flesh—I live by the faith of the Son of God, who loved me and gave himself for me." Christ is the great moving wheel on which all other wheels move. He is the great main spring, without which there is no moving heaven-ward, without which there is no

spiritual action, word, or thought.

Christ is also the end of a believer's life; "For me to live is Christ." Are we living in the truth through the indwelling of Jesus? Through whom do we live? For whom are we

Or for whom are we desiring . ; we may be able to say in truth as the e did, "For me to live is Christ." not to myself, but to Christ: and that her we live, we live unto the Lord: and her we die, we die unto the Lord: whether live therefore, or die, we are the Lord's." If Christ is our life, while he s we cannot die. Spiritual and immortal is ours: Christ said, "because I live, ye all live also." He declares, "I am he that eth and was dead: and behold I am alive for ermore." Beloved reader, think of that gloous scripture on the point in Colossians iii. 4; When Christ, who is our life shall appear, hen shall we also appear with him in glory." To know Jesus is life eternal: may our desire be, to know him and the power of his resurrec-"Christ Jesus is the Tree of Life, which bare twelve manner of fruits." Here is a rich variety, and such is the suitabillity of the fruits. that whatever may be the state of the disciples of the Son of God, here is fruit that will suit them: it yieldeth its fruit every month, it is always fresh-seasonable-and life cheering and life invigorating. The leaves of this imperishable tree are no less useful then its fruits. for these are for the healing of the nations. tree was on either side of the river. We would not wish to be fanciful in our interpretations of the word of God: but we do think that this

133

river—this pure river of water of life as clear as crystal, is truly descriptive of the whole word of Jehovah; and that Christ is the Tree of Life in the old testament, and also in the new testament side.

Where can we find such delightful shade—such refreshing as under the tree of life. Have we not sat under its sheltering branches, and found its fruit sweet to our taste? Have we not received its leaves—the precious promises, and found their soothing and healing properties? These leaves when received by precious faith, heal the most inveterate diseases.

Christ is the bread of life; he is not only the fountain, the principal, and the end of life: but he is also the supporter of life. Jesus himself said, "I am the bread of life;" the bread of God is "he which cometh down from heaven and giveth life to the world." This is the indispensable food of the soul. How blessed to have our souls hungering after the bread that is the staff of life. Having tasted of this living bread, it destroys the appetite for worldly pleasure, there is no more satisfaction apart from the Lord. Joseph nourished his brethren with bread, so Jesus causeth his followers to eat living bread by faith, and be nourished. Lord surely has visited his people in giving them bread, and that not dry and mouldy like the Gibeonites. Josh. ix. 5. The bread that the Lord gives, strengthen man's heart. The

him, "Eat, O friends: drink: ye dantly, O beloved." He is the He giveth life as one having at many as are given him; and wh life to the soul he secures it, for h souls in life, and suffereth not o moved. May it be our highest : know Jesus, to serve him, to love him, and to seek his protection found by bitter experience, that th world are dishonourable, and delu dow, and as deceitful as an eastern we be enabled to come and sing of Zion, and flow together to the the Lord, for wheat, and for wine that we may be satisfied with the the Lord. Then truly shall we

When sins and fears prevailing rise, And fainting hope almost expires; Jesus, to thee I lift mine eyes, To thee I breathe my soul's desires.

Art thou not mine, my living Lord?
And can my hope, my comfort die;
Fix'd on thy everlasting word,
That word which built the earth and sky.

If my immortal Saviour lives, Then my immortal life is sure; His word a firm foundation gives, Here let me build, and rest secure.

Here, O my soul, thy trust repose! If Jesus is for ever mine; Not death itself, that last of foes, Shall break a union so divine.

## THE CONSOLATION OF ISRAEL.

w strong! How suitable! And how heavenly the consolations given by the Redeemer to followers. Christ is the foundation, the imtable source, and the everlasting spring of e spiritual comfort. Christ is "the consoand his finished work, that the sorre law condemned sinner can be comfo was sent to bind up the broken-h comfort all that mourn-to appoint ashes-the oil of joy for mourning ment of praise for the spirit of heav delighted when he was upon the eart fort those that were cast down. lights to comfort his followers in all 1 lations, by the power of his spirit and timony of his word, brought home to He is the person by whom we have ac Father, and hold sweet fellowship He gives the strong spiritual drink a tion, to those that are sad in their co and heavy in their hearts. How st consolation Jesus gives to the sim

his interest in the atonement, in the divine perfection of the redeemer's righteousness, in the exceeding great and precious promises of the word, and in the inexhaustible fulness treasured up in Jesus. What can be compared to this real happiness and blessedness, that the believer possesses through Jesus, the consolation of Israel. As there are degrees of bitterness experienced in the soul, so there are in the realization of comfort. A view of Jesus, the King of Zion, in his beauty by precious faith, fills the soul with joy unspeakable and divine glory.

Joseph comforted his brethren and spake kindly unto them. So Jesus reveals himself to his friends, and he speaks comfortably to them and to their hearts. He manifests himself unto them as he does not unto the world: and one word from Jesus gives the penitent sinner more comfort than the world, with all its boasted greatness and richness could. Such can truly say, "In the multitude of my thoughts within, thy comforts delight my soul." This is not the language of men in general, they know nothing of inward spiritual trouble; they know nothing of mourning for sin; therefore they never think of seeking strong consolation where alone it can be found. Such as mourn for sin are comforted: Jesus said concerning them. "Blessed are they that mourn: for they shall be comforted." Christ by one of his prophets, said, "I, even I, am he that comforteth you."

thee, and there is none upon ea side thee." My reader, is Chri to you? Is he altogether lovely the fairest among ten thousand? let HIM kiss me with the kisses If so, may our Lord Jesus Chr God, even our Father which lov given us everlasting consolation, throught grace,—comfort our us in every good word and work

> Israel's strength and con Hope of all the saints Dear desire of every national Joy of every longing h

Born, thy people to deliv Born a child, and yet

## WAY.

CHRIST Jesus is the way, the new and living way, the highway, and the way of holiness, and there the redeemed of the Lord shall walk.

When Adam sinned in the garden of Eden, he brought all mankind into a sinful, undone, helpless, and miserable condition. For by one man's disobedience, many were made sinners. Sin rendered it impossible for God and man to have communion, but through a glorious and divine mediator. Jesus Christ is called the way, because it is through him the believing penitent, the spirit convinced sinner could have fellowship with the Great Jehovah, through Jesus the soul escapes from sin, its love, its reigning power, and its awful condemnation. as the bird escapes from the fowler. Herein is love, strong, hearty, and unceasing, that Christ should condescend to become the way from sin to holiness: from inward war to inward spiritual peace; from the just indignation of God to the riches, the happiness, and the glory of

.. ... one iaw is weak t not weak to condemn but to justify, accept, and help the in his fallen state can do what therefore by it there is no l what the law could not do in through the flesh, God sendi the likeness of sinful flesh-fe sin in the flesh. Jesus Christ to the Father, by his own bloo no man can come to the Fa He only can bring his people Canaan; Moses brought the & the borders of the promised l brought the people into it. ence, sufferings, and death of ( the great, the infinite, and the of salvation is accomplished

In Leviticus 16, it reads, "And Aaron shall lay both hands upon the head of the scape-goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat: and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him the iniquities, into a land not inhabited, and he shall let go the goat into the wilderness." The prophet Isaiah said concerning Christ, "The Lord hath laid on him the iniquities of us all." The psalmist says, "As far as the east is from the west, so far hath he removed our transgressions from us." Jesus is the good old way by which sin is removedand cast into the depths of the sea. He takes us from a state of sin, of war against the truth, of darkness and of spiritual death, to a state of grace, of truth and righteousness, of light and spiritual life. Jesus is the living way by which the sinner passes from death to life, and shall never come into condemnation. He is a living way, not only because it leads to eternal life, but because he in truth, possesses life-giving, lifecomforting, life-sustaining, and life-glorifying power. How marvellous, how unparalleled, that Jesus should by his own blood, by his own death, open a new and living way which he hath consecrated for us through the veil that is to say, his flesh. So then notwithstanding our unworthiness and our unholiness through this WAY,

with the entrance which the Jewish High made once a year, which itself proved, the way into the holiest of all was not ye manifest."

He is a free way for all seeking, longing pleading sinners: however stained, it polluted, however unworthy through aim by grace we are saved through faith, as not of ourselves, it is the gift of God; works, lest any man should boast, for his workmanship created in Christ Jess good works. The believer is justified fit God's grace, through the redemption the Christ Jesus; and being justified by the following saved from wrath him. Christ is a free way, a way be against no person however vile, that real

righteousness. Jehovah is well pleased with them for his Son's sake. Through Jesus we may approach God with holy boldness, and expect from him great and numerous blessings, even showers of blessings. Through the bloodshedding, and the intercession of Christ, sinners hold communion with the great searcher of hearts, walk with God, and are brought to an agreement with the truth as it is in the gospel; they are brought to the acknowledgment of the mystery of the Father and of Christ. Jesus is a safe way, unlike the unsafe way of approaching God, by outward observances, by cold heartless, self-righteous formalities.

Jesus is a secure way, no lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there, but the redeemed shall walk there. So while walking in the spiritwhile walking in this way by faith, there is nothing to fear, though we cannot help fearing,there is no cause for alarm though we are quaking, there shall be nothing that can by any means hurt us: "for all things work together for good to them that love God: to them who are called according to his purpose." Jesus by his glorious work, honours the perfections of the godhead-honours his redeemed, by bringing them into the way of holiness, by giving them all things richly to enjoy God, for the sake of the work of his well-beloved Son, is pleased with all those that walk in Zion's highway.

spirits will welcome them to the the eternal world. Christ is the ness, nothing unclean shall pas Lord makes such as walk in his word, spiritual in their views of tual and holy in their motives their desires, in their zeal for good way we find to be a narrow one: our own righteousness-our creat our alms deeds—our prayers into that is unclean shall pass there. walk in "wisdom's ways, which pleasantness and paths of peace," by the unsearchable riches and full are enobled by all that is great, heavenly in the Lord—are secured promises, and almightiness of Dei shall they praise him in unearthly

s you been enabled to put your trust in s, for life and eternal glory? If so, the hath indeed done great things for you, for them you are doubtless desirous of ing his name. May we have the unspeak-happiness of singing salvation, and glory, honour, and power, unto the Lord our for ever.

There is no path to heavenly bliss,
Or solid joy, or lasting peace,
But Christ the appointed road;
Oh, may we tread the sacred way,
By faith rejoice, and praise, and pray,
Till we sit down with God!

## REFUGE.

seeking sinner embraces by faith, for want shelter. Jesus Christ is a refuge in which people are secured from the wrath of wah, to which we are all exposed by violatis laws. Sin and transgression have expense

hope set before us in the gospel. ( in his person, character, and officer mightiness, in his atonement, righte all-prevailing intercession, is a stron nal refuge. He welcomes and recei ner filled with alarm for his safety, c exposedness to danger. He receives hearted sinner into his wounded sid this blessed cleft he enters by pre If the sinner is pursued by opposing Jesus he finds a strong fortress. with the trials, the burdens, and the journey of life: Christ is to him th of a great ROCK in a weary land. himself rent, that he might become hiding place. He endured "the b terrible ones, as a storm against the

secured them by the blood of the lamb slain: and how great! how matchless!! how hearty!!! the love of Christ, that he should shed his own blood for poor trembling and pleading sinners. How strong and lasting is Christ the refuge for the poor and distressed. He is the Almighty, the Eternal, and the only wise God; the creator of heaven above, and the earth beneath. Great is our Lord, and of great power: his understanding is infinite; the thunder of his power, who can understand? there is none that can find out God to perfection. And O how amazing, that the almightiness of Jehovah should be the believer's protection: "The name of the Lord is a strong tower, the righteous runneth into it and is safe." Here seeking sinners have found safety in every age, and rejoiced in God their Saviour. Here they repair by faith from the fiery darts of satan-from the curses of a broken law-the malice of their enemies-and the storms of divine providence. Here they find a peaceable habitation, a quiet resting place, and a sure dwelling. What a glorious refuge! What a blessed abode! What infinite security! Christ has been the hiding place of his saints in every season of trouble, and the refuge of his people in every blasting storm. They are enabled to say, "God is our refuge and strength, a very present help in trouble: Therefore will not we fear though the earth be removed, and though the mountains be corried finds true happiness—strong columble security—inimitable gloable riches.

able riches.

Here is a little sanctuary in the inestimable privilege of the God of all our comforts. made sufficient to secure all from the avenger of blood—drends—and sickened of their Jesus saith, "all that the F shall come to me, and him the pro-wise cert out. Who

shall come to me, and him the in no-wise cast out. Who to praise Jesus, for the protocome who can be injured or deadwelling in this refuge? Hast

his feathers, and under his wings thou shalt trust; his truth shall be thy shield and buckler. So you shall be enabled to say, "Thou art my hiding place, thou shalt preserve me in trouble, and thou shalt compass me about with songs of deliverance." He is my refuge and my fortress: my God: in him will I trust. He is my strong tower and my refuge. O my reader, may we be enabled to take shelter in the righteousness of Jesus; we are surrounded by enemies, these are crafty-malicious-and powerful—these besiege us without and within. We are exposed to the wrath of God—to the storms of a violated law in our natural stateto the storms of a guilty awakened conscience: and it matters not how near we are to the refuge, if we are not enclosed by it, we must be for ever lost. It was in vain the inhabitants of the old world climbed the massy, the lofty, and the cloud clapt mountains—in vain their climbing the towering trees-in vain their clinging to the outside of the ark, for Noah only remained alive and they that were with him in the ark. It was of no avail for the manslayer to be near the cities of refuge, when the avenger of blood had overtaken him-within the walls he was safe-without them he was unsafe. In Christ the refuge we are eternally secure, apart from Jesus we are undone, unsafe, and lost. Holy Spirit, lead us to this great rock-to this strong tower-to this everduring

of danger, and in re let us be shelurful storm: and of the rock : and ess and mercy of s all the days of u knowest that and have often spond: but give ve defence and ong hold in the eth them that e never subject to be destroyed. t, therefore the How blessed! onouring! that at time with all with all their God with all its tood it has and o longer. Mv p us to repair

it all times to hanks be unto triumph in one with false rms, and pering, the noise, a world. May, and protector, and protector,

while in this world we stay, then in a brighter world shall we sing a new song unto the Lamb, then what pouring forth of hallelujah's! What harping! What falling down before Jesus! What crowning him Lord of all! Saying amen. "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever, Amen."

Jesus, lover of my soul. Let me to thy bosom fly. While the raging billows roll, While the tempest still is high! Hide me, O my Saviour, hide, Till the storm of life is past: Safe into the haven guide. O receive my soul at last! Other refuge have I none, Hangs my helpless soul on thee: Leave, sh! leave me not alone. Still support and comfort me: All my trust on thee is stay'd. All my help from thee I bring: Cover my defenceless head With the shadow of thy wing.

## VINE.

How various are the metaphors used in the word of God, to instruct the mind in the

the true and living vine, and the carnal—unregenerate mind attractive, no form nor comeline experiences from him life-spiri and eternal. And as in the branches have an important urthe saints have a hallowed—vishable union. True believer branches of the vine in the livinter, when the branches apsap, no nourishment: but let the evening's dew fa a change, life showing itself in flows freely, vigorously, and

Jesus, they are called hidden ones—their life is hid with Christ in God. The branches are in the literal vine before they show themselves,so all true believer's had a secret union to Jesus before ever it was made manifest. known only by our fruits: the Lord grant we may not bring forth wild grapes, or grapes of gall, but may our fruits be such as are called the fruits of the spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. Such as love Jesus know that it is only by the constant communications of spiritual life—that they are enabled to bring good fruit to the praise and glory of God. In Jesus are all their springsfrom him is all their fruit found. He makes all his people partakers of the divine nature light, holiness, and love. He giveth them his spirit, and if any man have not the spirit of Christ, he is none of his. Apart from Jesus, our fruit is unrighteousness and death: in union to Jesus, our fruit is unto holiness and God.

Christ is the true vine, affording delightful shade to every law-condemned, undone, seeking sinner: under this vine they dwell safely. How glorious! sheltered by Jesus, dwelling under his shadow with great delight. How plainly it is shown us, that there is no good fruit without vital union with Jesus. How amazingly close is the union existing between Christ and his people. How great the care of the husband.

rating, and life-sustaining Spirit, than ever to feel thy glorious may bring forth fruit an hundr glory of Jehovah. Amen.

> Jesus, immutably the sam Thou true and living vir Around thy all-supportin; My feeble arms I twine

> Quicken'd by thee, and k I flourish and bear frui My life I from thy arp de My vigour from thy ro

I can do nothing without

## CHRIST IS ALL AND IN ALL.

How true it is that Christ is all and in all. Meditate upon the covenant of grace—of life and of peace; a covenant never to be broken, an everlasting agreement. And you cannot, (if taught by the Holy Spirit,) fail in discovering Christ to be its all and in all. Gaze upon the startling wonders and amazing glory of creation, and in this you see the power and life of Christ. Every blade of grass wet with the dew of heaven proclaim him: every shining star is but the sparkling of Messiah's glory, "For all things were created by him, and without him nothing was created." He is all, in the types and shadows of the old dispensation, their glory, their meaning, and their substance is all found in Jesus. The bible is full of Christ, its history, its prophesy, its sacrifices, and its ordinances, unite in setting him forth, he is all and in all, in the work of salvation. In this work the eye , of faith sees Christ in his ancient, essential, relative, and mediatorial glory. In eternal salvathe curishians capellarian son, hath life: and he that hath not hath not life." Here is the secret of vital, christian experience; "Christ is in the heart the hope of glory. Apart is what leanness, what distress, what despot soul. His name is indeed to the God, as ointment poured forth. He we christian's all, in heaven, to all eternity Iloly Ghost grant that the reader mabled to say, "The Lord is my pormy soul." Amen, and Amen.

.

.

.

.

.

.